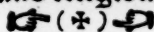


9. 2. 12 8  
**Ane compendiu s**

TRACTIUE conforine to the Scripturis of  
almightie GOD, reſſoun, and authoritie,  
declaring the nerrest, and onlie way, to  
establiſche the conſcience of ane chri-  
ſtiane man, in all materis (quhils  
ar in debate) concernyng faith  
and religioun.

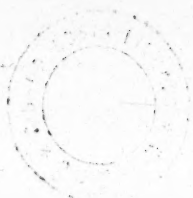


\*  
**SET FVRTH BE MAISTER QVINTINE**  
Kennedy, Commendatar of the abbay off  
Croſraguell, and dedicat to his derrest,  
and beſt beluiſſit Nepuo, Gilbert  
maister of Caſtillis.




**In the zeir of GOD, Ane thou-**  
**ſand ſyue houndzeth fifty aucht**  
**zetis.**







 To my derrest, and best beluiffit Nepuo,  
Gilbert maister of casillis.



**V**VE BE AND Kessonande diuers tymes  
(deirly beluiffit Nepuo) of the debatis, &  
contrauerfus quhilkis ar tyllin, and re-  
newit aganis the Catholic faith: Ze inquyrit  
ernistlie at me (acording to your familiar & gen-  
tyll maner) quhat was the nerrest way to pacifye  
and establishe the cōscience of ane christiane mā  
in all materis of debait concernyng faith, & reli-  
gioun. I answerit, and said, that questoun wes  
our curius for ane mā of my knawlege. Nocht-  
theles, I schew you my sobit iugemēt, of þ quhilk  
I persauit you mekle better contēt nor thair wes  
cause: Quhairthow inoportunelie haue ze oft,  
and diuers tymes prayit me, that I wald dilait  
your questoun, and put my iugement thair of in  
wypte, makand ane tractiue of the samyn: quhilk  
I haue done (on the maner) as it hes pleit god  
to suppozte my gret ignorance, and sobit knaw-  
lege. And dedicatis it to you as ane remem-  
brance, and takin of fauour, nocht dout-  
and bot ze wyll luke on the samyn, nocht  
as it is of worthynes, bot confozme  
to the gude mynde of the geuar.



TO THE REDARE.

**I** AM assurit (benevolent redare) quhē  
 thow dois mark and consider the ty-  
 tle of our lytle tractiue, thairefter per-  
 sauis quha is the furthsetter and au-  
 thoꝝ of the samyn, thow wyl wounder gretlic and  
 meruell: that I ( quha am ane mā void of all E-  
 loquence, rude of ingyne, and iugemēt ) durst be  
 sua baulde, as to attempt sua heych ane purpose,  
 specialie in this miserable tyme, quhairinto thair  
 is sua gret diuersitie of opinoun amangis swa  
 mony pregnant men of ingyne. Nochtelies, mo-  
 uit specialie to do that thyng sum part in this da-  
 ngerous tyme that may be to the plesour of god,  
 releif of my awin conscience towart sic as I haue  
 charge of, conforme to my vocation and als cō-  
 strait be the gret affection that I haue our bo-  
 zue to my derreste, and best beluffit reys, su-  
 iect to þ samyn nocht only be tendernes of blude,  
 bot rather compellit be his gude nature and gen-  
 tilnes towart al men, and to me in speciall: at his  
 inoportune & vnrasonable despye haue I atten-  
 ptit this purpose far abuse my habilitie. Thus  
 mouit of zeile, but knowlege, puttande my heale  
 confidence in hym onelie, quha causit the dum to  
 speke, the blynd to se, the ignorant to vnderstand,  
 haue I furthschawin þ sobir fruct of my ingyne:  
 nocht doutung ( gude redare ) bot thow wyl take  
 on the samyn with siclyke fauour & gude mynde,  
 as did

*Remoude cause of  
 auything this tractiue.*

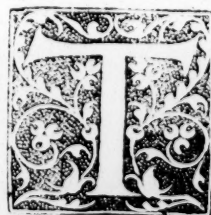
Marc. 7. confidence in hym onelie, quha causit the dum to  
 Math. 11. speke, the blynd to se, the ignorant to vnderstand,  
 haue I furthschawin þ sobir fruct of my ingyne:  
 nocht doutung ( gude redare ) bot thow wyl take  
 on the samyn with siclyke fauour & gude mynde,  
 as did

as did the gude Loyde on the pure woman, quha  
 offerit hir sobir ferding with als gude hart, as v<sup>er</sup>  
 theris that offerit mekil matir cōfōmze to vair pu-  
 issance. For geue it had pleisit God to haue geuin  
 me gretar knawlege, & ingyne, gretar fruct sulde  
 yow haue had of y samyn. This wyll I humclie  
 and hartfullie pray the (gentil redare) in recom-  
 pance of my lytle werk, and gret gude wyll, (af-  
 sectioun beand laid on syde) diligentlie and tem-  
 peratlie to reid this our sobir tractiue: thairefter  
 loue o; lack, prayse, o; cōdempiue, as thou thin-  
 kis gude. Quhilk geue thow pleis to do, I hope  
 in GOD quhat sect, o; opinioun that euir thob be  
 of, thow sell haue na iuste cause to repent thy pa-  
 nis.

Marc. 12.  
 Luc. 21.

¶ Fair VVeill.

## THE FIRST CHAPITRE.



THE Perrest, and onelic way (be-  
 neuolent redare) to be satisfut &  
 establisheit in all materis bro-  
 cht in debait concerning faith, &  
 religioun of all gude chystiane  
 man, is (efter my sklander & so-  
 bir iugemēt) diligentlie to mark  
 and consider: Geue almychtie GOD (quha off  
 his infinit gudeness euir sen the first creatioun of  
 man hes prouidit al thingis that mycht be for the  
 weill of man cocerning baith Saule, and body,)  
 hes alreddy prouidit ane o; dour, and way in cais  
 of debait: be the quhilk all mē hes iust occasioun  
 to be

For the first  
 he made the first  
 the first  
 the first

T. A. 11. 12  
 148. 149

112.



therit to gidder as ane arrayit hoiste, to inuaid,  
oppres, & alluterlic dounthzping the congregati-  
oun, swa deirlic bocht be the blude and deith of  
Jesu Chyriste our Salueour.

As towart the principale poynt of our pur-  
pose, quhilk is to know quha is the iuge: The  
haly scripture of almychtie GOD (auld testamēt  
and new) the plane prattick, and experieñce, (quhē  
our hes bene tane for materis in debait con-  
cernyng the faith) euer sen the tyme of the Apo-  
stolis vnto this dayis, togidder with al gude res-  
oun and authoritie, planelic, sufficientlie, & ha-  
bundantlie, perswadis, declaris, and techis, the  
kirk of GOD (callit the chyristiane congregatiō)  
to be the onelie iuge: to quhame all chyristiane mā  
sulde haue refuge, to be resolute, and pacifit in  
conscience, in all materis bryocht in debait, cōcer-  
nyng faith and religioun: and specialie in discer-  
nyng the trew vnderstāding of goddis word fra  
the wyang, the scripture of GOD beand the faith-  
full & godlie wytnes berat to the treuth, & veritie  
of ane chyristiane mānis faith & religiōn, cōforme  
to the sayngis of our salueour in sanct Johanis  
Euangel, sayng this wordis: Cearse ye scriptu-  
res, because thay beir wytnessing of me. Marke  
(gude redare) y scripture to occupy y place of ane  
wytnes, & not ye place of ane iuge. It is y dew-  
te of ane iuge to pñice sentence, & of ane wytnes  
to beir wytnessing. Tharefore it followis weil,  
quhasumeur beris wytnes can nocht be iuge,  
treuth

the scripture  
indeclin  
conferenc  
the scripture

Truth it is, the kirk (callit the christiane congregatioun) appoyntit be GOD to be iuge, is bunde to pndice sentence conforme to the tryale, and instructioun hādē be the scripture, as the trow euident & faithfull witness berar of the wyll & mynd of the Lorde.

the scripture  
made  
judge  
the  
the

1. 2  
3.  
4. 5  
6. 7.

Sum factius, and curius men techeis the scripture to be iuge, quha vnder the pntence of y auancemēt and libertie of the Euangell, hes cur socht the libertie of thare flesche, furthsettyng off thare errouris, auancement of thare awin gloze, curiositie, and opinioun, wpestand and thrawing the scripture, contrare the godlie menyngē of the samyn, to be the scheild & buklate to thair lustes, and heresius. For geue the scripture wer iuge (as men geuin to opinion in thir dayis dreimis) thā sulde follow mony gret inconuenientis: in spectale that thare sulde neuir be fynē, nor resolution tane of ony errouris. For quhy; thair wes neuir man geuin tyll errour (how gret that cur it wes) bot he allegit the scripture to be for hym, & wald tak na vther iugement, nor interpretatioun of y samyn, bot sic as he thocht ganād for his purpose.

8.

This sulde the christiane congregatioun, leue in perpetuale debait and incertitude, geue y scripture wer iuge, as eftirwart (C O D wylling) habundantlie salbe declarit.

To the effect that we may the mair perfectlie vnderstand, how and in quhat maner it appertenis to the kirk (callit the christiane cōgregation) to tak



to tak ourdour in all materis brocht in debait 2<sup>er</sup>  
 our faith, a religion, as þ<sup>e</sup> onelie iuge appoyntit  
 be C O D to discipline the ryght vnderstandyng off  
 goddis wyrd fra the wraung: necessarilie we mō  
 l<sup>e</sup>ra, quhat is the kirk. Quhilke tyme and word  
 is tane in the scripture diuers maner off wais,  
 quhilke is all to techers w<sup>er</sup> mair curious noz prof-  
 fitat yll: and our pretence is not to satisfie a delite  
 the delicat eiris of curious men, bot to establishe  
 ye cōscience of s<sup>u</sup>ch as ar of mair sobit knowlege,  
 and vnderstandyng noz he ar, geue thair be ony.  
**A** This tyme a word kirk, o<sup>r</sup> ggregation, amā-  
 gis mony vther wais þ<sup>e</sup> it is tane fo<sup>r</sup> i scripture,  
 lūryne it is tane fo<sup>r</sup> þ<sup>e</sup> heale a vniuersale ggrega-  
 cūn vnto giddet in ane faith be Baptyme, to ye  
 quhilk Chyist is the hede, the congregatioun the  
 mysticall bodi and mēbris of Iesu Chyist our sal-  
 uetour, in to þ<sup>e</sup> quhilk, ar gtenit zōng a auld, pure  
 a ryche, seruit, a lawit, vicious a virtuous, (thay  
 nocht beynge excommunicat noz heretikus). Off  
 this we haue diuers exemplis baith in the Eua-  
 gelis and the Epistolis of sanct Paul. The kirk  
 and cōgregatioun efter this maner forclaid tane  
 generallic, is nocht the principall way aggregabil  
 tyll our purpose, be gessoun the kirk tane sua ge-  
 neralic, can neuir be gatherit togidder to tak o<sup>r</sup>  
 dour in materis concernyng faith. Fo<sup>r</sup> quha wyl  
 thynk that learnit a lawid, zōung a auld (quhilke)  
 ar all mēbris of the cōgregatioun albeit thaye  
 be nocht apperntit to that churc) ar able to con-

Mark

Quhar is  
the kirk

Ephe 1.

Coloss. 1.

The Church generally

1 Cor. 12.

1 Cor. 12.

Mark. 13.

8. 25.

Timo 2.

1 Cor. 5.

the highest member in  
 the church  
 is called a member to  
 the small order  
 in full power  
 as the  
 apostle  
 says  
 in the  
 first  
 chapter  
 of the  
 first  
 corinthians  
 12

fer scripturis to discern the true understanding  
 of goddis word fra the wrang. Notheles, of this  
 mysticall body of Iesu Christ our saluour, callie  
 þ kirk & gregatio vniuersalie & generalie tane,  
 is apoyntit be GOD, & euiches bene, ane speciale  
 mēber, & quhatliueit ordour was tane be ye said  
 particulare mēber, had the sam dono mination &  
 strength, & effect: as geue all the rest of the mēber  
 had cōcurrut, & bene present thare w. Quhill be  
 sal pene planelic be Scripture (GOD willeth)  
 bath auld testamēt & new. Afore that we are the  
 scripturis to cōfirme & appene our purpose, we  
 will we mēt planelis & familiarelle, let us be ye  
 Apostoles sanct (Daull) teche be exampill how and  
 in quhat maner, sūpme it pat is done be ane spe  
 ciall mēber of the body, hez þ sampn den a  
 toun, strength, and effect, as geue all the mēber  
 wer pēnt cōcurrut thare w. For in ye hādē  
 dyng of this: consistis the heale purpose, & ma  
 kis þoynt quhill we schute at.

1. Cor. 12  
 v. 12-28

THIS terme kirk, or congregatioun, apper  
 lie mēt be comparit to vis word, body. Ane sam  
 is mēt & ioint togidder, com prehending many  
 mēbers. Notheles, al þ mēbers of ane body are  
 apoyntit to ane office. For geue Iesus wer, thar wer  
 it nocht ane body, but ane mēber: for the kirk  
 gregatio is al mēbers of a body, notheles, al þ  
 mēbers of the congregatio is ioint to ane  
 ane office. For sam is callie be GOD to a  
 ioint, and sit to ane biher, as the Apostles teche us  
 als

anone, iustitick chu  
 rche, fittie called  
 one bodie of many  
 mēbers, as Iesus  
 Rom. 12  
 v. 4

1. Cor. 12  
 v. 12-29



The lyke as it is apoynted be ged to þe Cc. (quhilk  
 is bot ane specialle member of the body) to fettle al  
 the inconuenientis þat may com to the rest of the  
 members of the body. & quhatmever thing is fore-  
 sent be ye Cc. be þe sayn benediction. strength  
 & effect, as geue all the members of ye body had co-  
 currit, & sent wþe Cc. swa it apperent to ye Apo-  
 stolis, and Seniores enliche to fettle all the in-  
 conuenientis that myght haue comin vpon ye rest  
 of the members of the congregatioun, cōcernyng faith  
 & religion: and swa ye apostolis & seniores in  
 that tyme at the Cc. auge to discern the trew  
 Indifferent yng of goddis word: fra the wrange:  
 quhatcomen specialle the occasioun of all ma-  
 teris of debat. & inconuenientis cōcernyng þe faith  
 & religion: a senye tyme of ye Apostolis & seniores (e-  
 uer vnto this dayis) thay quhilk succedit in ye a-  
 postolis place dewlie cōuenit togidder in general  
 counsailis, cōfessing to the example of ye Apostolis,  
 suld, a cur hes bene iuge, be the quhilkis ordour  
 wes tane to haue þe rycht vnderstandyng of god-  
 dis word, & all schysme, questiou, and debat,  
 quhilkis wer in the congregatioun, wer cur esta-  
 blischt: Swa that quhatmever ordour wes tane  
 be the Apostolis and seniores in that tyme, & sen  
 ye tyme of the apostolis and seniores, yat quhilkis  
 succedit in thair place dewlie cōuenit in general  
 counsailis (now thistardyne yat thay nert bot ane  
 speciall member of the congregatioun) had the  
 samyn benediction strength.

and effect, representand the vniuersale kirk, as  
gyf al the rest of þ nēbrys had cōcurrīt thair wīth.

## THE SECVND CHAPITRE.

**N**OVV Restis to pꝛeue be plane testimony off  
scripture, the Apostles and Seniores and  
tharve quhillis succedit in thare place ( Dewlie cō  
uenit in generale Cunsales ) to represent the hale  
kirk & vniuersale congregatioun, & to be the only  
iuge to discern the rycht vnderstanding of þ scrip  
ture fra the wꝛang to the rest of the menbris, ye  
scripture beynge thairto faithfull wytnes becat &  
trew euident; quhareby the Apostolis and all q  
theris succedyng in thare place, be's tane to be i  
stour of the wyll and mynde of the lorde, & be th  
ordur wer all errors confoundit, quhillas an  
of the wꝛang vnderstanding of the scripture, and  
the rycht vnderstanding of the samyn, maid pa  
tent to the rest of the cōgregatiō. To pꝛeue this  
foresaidis, diuers testimonys of scripturis be and  
left ( þ we geue nocht occasioun of fasherie to yz  
redare ) Specialie wyll we call to remembrance to  
cōfirme our purpose; it þ is tū in in þ siffene cha  
pitre of the actis of þ Apostlis as efter followis.

- Actis 15. ¶ And certane men, quhill come fra Iowdy,  
reghēt the byether, except ze be Circumcidit efter  
the maner of Moyses, ze can nocht be sauit: nōt  
a lytle seditioun beynge mouit to Daull, & Bre  
nithers thair thame, thm thay determinit that  
Daull & Barnabas, & certane vtheris, of thame

sold pas to Ierusalē vnto ye Apostolis & eldaris  
 about this questioun. Quē they wer cum to Je-  
 rusalem, they wer ressaunt with the cōgregation,  
 & Apostolis, and eldaris. Than rais certane of  
 sect of the Phariseis quhilkz did beleue, sayng, ꝑ  
 it wes neidfull to circuncide thame & to cōmand  
 thame to keip the law of Moyses. And the Apo-  
 stolis & eldaris come togidder to ressaun vpō this  
 mater. Quē thare wes mekle disputatiō, Pe-  
 ter rais vp and said vnto thame. Ze men & bre-  
 ther, ze knaw how lāg quhyle syne GOD chesit a- Act. 1. 0.  
 mangis ws, that the Gentiles be my mouth suld  
 heit the wordis of the Euangell and beleue. (and  
 efter followis in the samyn text) and quhen they  
 held thare peace, James ans werit, sayng, ze men  
 & brether herkin vnto me Symon tald how GOD  
 at ye begynning viset the gentiles to ressaue off  
 thame ane pepyll in his name, to this aggreis ye  
 wordis of the Prophett as is wyrtin, efter this I Amos. 9. 11  
 wyll retorne agane & big the Tabernacle of Da-  
 uid quhilk is fallin down. (and efter that James  
 had citit and cōferrit the scripturis it followis in  
 the text) quhairfor I iudge that we troubyll not  
 thame quha fra amongis the gentiles ar turnit to  
 GOD, bot that we wyte that thay abstayne fra ye  
 filthynes of Ydolis, fra fornicatioun, fra it that  
 is worteit, and blude. Benewo'ent redare geue ꝑ  
 diligentli wyl mark, & consider ꝑ wordis. herc  
 reherfit, tho'w sall fynd, and persaue diuers g. d.  
 Ban.

Act. 13. v.

1. Cor. 7.

v. 14.

lie and proper lessonis agreeable for the establi-  
 shing of our purpose. first thou shal mark and co-  
 sider, that albeit Paulus and Barnabas ( as y<sup>e</sup>  
 scripture techeis us ) wes twa Apostolis appoynt-  
 tit be GOD to be prechours to the gentiles, & yet  
 thay had the spirit of God to preche the treuthe &  
 veritie, ( as Paule hym self testifeis in mony pla-  
 ces ) yet wald thay nocht be so bald, as pryncle to  
 decerne vpon the questioun mouit in the congre-  
 gatioun, vnto the tyme thay come to Jerusalem,  
 quhare Peter the cheif apostole wes, w<sup>th</sup> the rest of  
 the Apostolis and Seniors. Be this exemple off  
 scripture we ar sufficientlie instructit na priuat no-  
 unner ( how godlie & weil lernit that euer thay be )  
 to be sufficient, or ganand to tak ordour in mat-  
 teris concernyng faith and religioun. And also be-  
 persauce how vaine and incertane is the iugement  
 of mony in thir dayis, that folischelic followis, &  
 addictis thame selfis to the wickit opinioun of su-  
 priuate facius me towarde the interpretatioun of  
 scriptures, rebuland and setland at nocht the in-  
 terpretatioun of Ancient generale counsailes, to  
 quhame it appertenis ( be the ordinance of almy-  
 chtie GOD ) to interpret scripturis.

**S**ecundlic, it is to be markit of this text, y<sup>e</sup>  
 efter that Paulus and Barnabas wer ressur be  
 the Congregatioun, Apostolis, and Eldaris, the  
 Apostolis and Eldaris ouelic, consent to dis-  
 pute and decerne vpon the questioun mouit in y<sup>e</sup>  
 congregatioun betwix the Jewis and Gentiles.

quandibz

Whareby we ar learnit that it appertentit to the  
 Apostolis & eldersis dewlie cōsent togidder to dis-  
 pute, resson, & to pnuunce sentence of matenis bpo-  
 che in debait concernyng the trow vnder standing  
 of the word of GOD: as the speciale mōor of the  
 cōgregatioun appoyntit be God to that office, &  
 thair deliberatioun in matenis cōcernyng faith, &  
 religioun, & interpretatiō of scripturis, to haue þ  
 samyn denominatioun, strength, & effect, as ye rest  
 of the heale mēbris of the congregatioun had cō-  
 currit thair with.

¶ Thridlie, it is to be notit that efter Pau-  
 lus & Barnabas had oppoyntit, & declarit to the  
 apostolis, & eldersis, þ question & debait that ra-  
 ised in the cōgregation betwix the Jewis & Genti-  
 les, the Jewis beyng indurit perswadyng cir-  
 cūciōn to be necessarie w Baptisme the Gentiles  
 be the cōtrac disdanyng the yok & seruitud of cir-  
 cūciōn, thynkand baptisme onely sufficient,  
 Rais vp Peter, and efter cōferryng of scripturis,  
 declarit Baptisme sufficient wout Circūciōn.  
 And als James citit ye scripturis to beir wytrif-  
 sing, & appue the sayngis of Peter, quilk be-  
 yng done, James in the name of the rest of the a-  
 postolis (Because he was pastor, & bischop of Je-  
 rusalem quhair þ apostolis wer gauerit for the tyme)  
 pnuuncit sentēce. & said: I iuge. O mark gode re-  
 dare peter & James to call to remēbrance the testi-  
 monis of scripture, as wytnes be ar of þ hyl ad-  
 mynd of þ lord, & þ apostolis to occupy þ place of  
 þ iuge to þ question mouit in þ congregatioun. For  
 quhy? þ apostole

James said not, the scripture iugis, deccenis oz  
geuis sentence, Bot he takis the place of the iuge  
(in þ name of þ rest of þ apostlis) vpō him self sa-  
ying, I iuge. And to the effect that thow sall ye  
mair cleirly persauce the Apostolis to occupy the  
place of ane iuge, to the interpretation of þ worde  
of GOD, and the scripture to be as wytnes betwix  
of the wyll & mynd of the Lorde, quhareby ye A-  
postolis take instructioun: thow sal mark ye sen-  
tence put in wyte, & send away with Paulus &  
Barnabas, & sum vther of the rest of the congre-  
gatioun saying this wordis,

**Act. 15. 20.** It hes plesit the haly Gairst and ws to putt  
na vther burdnyng on 3ow, bot tyll abstayne fra þ  
filthynges of ydoles, blude, it that is worreit, and  
fornicatioun, fra the quhilk ze kepe and 3ow, ze do  
weill: and weill fait ze.

**¶** Mark gude rebare the wordis of the sen-  
tence saying: it hes plesit the halie Gairst and ws,  
as the scripture wald say, and ws as iugis appo-  
puit be God to discern the rycht vnderstanding  
of goddis word fra þ wyang. Als it may be notit  
that thair is na testimony of þ scripture put in ye  
sentence, be þ quhilk it may be pfaunt the iugement  
onlie referit to ye apostlis, & ye scripture na wa-  
yis to occupy ye place of þ iuge towart ye inter-  
pretatioun of scripturis. Beir haue we had ane p-  
fect patroun & exemplar be the apostlis of Jhu  
christ our saluour, how & in quhat maner our  
lives tane in thair dayis, & is to be takin quhē sū-  
euer questioun oz debat tyllis in ye aggregatioun.



cōcernyng materis of faith and religioun.

THE THRID CHAPITRE.

**N**OVW Sen we have had exempyll of the or-  
dour þ̄ wes amāgis ye Apostlis in to þ̄ new  
law to tak awai al questiō schypfne ⁊ debait. þ̄ rais  
cōcernyng materis of faith ⁊ religioun: lat ws se  
quhat pūitioun wes had be almychtie God in to  
þ̄ auld law for þ̄ quietnes of the congregatioun:  
quhairby we may p̄laue þ̄ gret gudnes of our he-  
uinie father towart his beluiffit creaturis i erth  
at all tymes, cōfōrme to the sayingis of the Pro-  
phet, saying, Quhat mycht I haue done to my  
wme said: (as he wald say to my kirk, ⁊ agrega-  
tioun) that I did nocht: ⁊ first sall we cōsider þ̄  
almychtie God herit by the prophete Moyses to  
be gydare ⁊ rewlare vnto his chosin peple: ⁊ spe-  
cialie quhēlūcūir dour rais amāgis thame deci-  
siōn to be had be hym. Tharefter quhen Moyses  
past vnto ye montayne to ressaue ye law, pūitiōn  
wes had þ̄. Farone ⁊ Hur suld put ordour tyll all  
questioun ⁊ debait that mycht fortune to ryis a-  
māgis the peple of God, As it is planelic wyrt-  
tyn in Exodi. And efter thare dayis that the  
agregatioun sulde not want remeid of all questio-  
nis pat mycht ryse amāgis þ̄ chosin peple of god  
(specialie for ye vnderstāding of þ̄ law ⁊ word off  
God) ye p̄reistis of the Trybe of Leui, wer appo-  
yntit be God as iugis to stay al questiōn ⁊ debait  
as is wyrtin in Deutername on this maner; Gif  
thare

order appointed  
in the law  
decide all doubts  
matters of belief  
and godly order  
law.

Esaya. 54. 14

Exodi. 18. 16


Exodi. 18. 16

Exodi. 22. 14

Exodi. 22. 14

Exodi. 22. 14

**Deut. 17.** thare ryse ane mater to hard for the, in iugement,  
 & the mater cum to styfe win thy zettis: than sal  
 thow arpis & get the vp vnto the place quhilk the  
 loꝛde thy GOD hes chosyn, & cū vnto the preists  
 of the trybe of Leui, & vnto the iuge þ̄ sal be i tha  
 dayis, and ask, and thay sall schaw the, the trew  
 Iugemēt, & thow sal do accoꝛdyng to yat, quhilk  
 thay of that place ( quhilk thi loꝛd GOD hes cho=  
 sin ) schaw the: and þ̄ sal obserue to do accoꝛding  
 tyll all that thay informe the, accoꝛdyng to þ̄ sen=  
 tence of the lawis, quhilk thay teche the, & accoꝛ=  
 dyng to þ̄ iugemēt quhilk thay tel ye sal thow do,  
 and declyne not fra that quhilk thay schaw the,  
 nolder to the ryght hand, noꝛ the left. And þ̄ mā  
 quhilk wyll do pꝛsumtuuslie & wyll not herkin vn=  
 to the preist, ( that standis thair befoze the Loꝛde  
 thy God to minister ) be decret of the Iuge, that  
 man sall de, and thow sal put away euyl fra Is=  
 raell, and all the peple sall heir, and feir, and do  
 na mair pꝛsumtuuslie.

 Mark gude redare this plane testimony  
 of scripture, quhareby thow art habundantlie in=  
 structit: quhenſūeit dout rais amāgis the cho=  
 sin peple of God, for the vnderstanding of þ̄ law,  
 recours wes had onelic vnto ye preists of ye try=  
 be of Leui, & to the iuge that wes in tha dayis to  
 haue decisoun of thair doutis, & not to the scrip=  
 ture. Attout it is to be notit of this pas of scrip=  
 ture abone reherſit the ſeuir & rigorus ſentence  
 of almyhtie God, þ̄ cumis vpon thaim quhilkis  
 stub=



Subournelic, and proudelic dissobeyis the deliberation, & iugement of sic as God hes appoyntit to be iugis vpon all materis brocht in debair concerning the law of God, as wes in þe auld law the preistis of ye trybe of Levi, in the new law the Apostolis, and eldaris, and sen the tyme of the Apostolis, thay quhilkis succedit in yare place dewlie conuenit in generale counsallis: quhilkis ar, and eue hes bene the onelic Iugis appoyntit be GOD, to establishe all doutis mouit in the congregation towart the vnderstanding of the law, & misteris of þe scripture. Sen sic creuell punition (as is aboune reherfit) wes appoyntit be God to thaim that wer dissobedient to the ministeris in the auld law in declaratioun of the word of God: how mekle mair creuell punischement is to cū vpon thaim, quhilkis contempnādlic & curiouse leanis to thair awin iugement, and sū vther priuat factius plonis, dissobeying the deliberation of þe ministeris in þe new law in declaratioun of materis doutsum concerning faith and religioun: Heir haue we hade ane perfect exempyll of the scripture of almyghtie God, declaryng how and in quhat maner ourdour wes tane in the auld law, for the establisching of all doutis quhilkis mycht haue ryssin, for the vnderstanding of the law of God.

THE FERDE CHAPITRE.

4. C. 17.

**Sen** We haif had perfect creppl, & vnder-  
standing of the oꝝdour quhilk wes a-  
foze the cumpnyng of our Saluour, &  
his apostoles, foꝝ the establischeing of all deontis  
that mycht haue risen amangis the chosin pepis  
of GOD foꝝ the vnderstanding of the law, & word  
of GOD: & als we haue had sufficiēt instruction,  
quhat oꝝdour wes takin be the Apostoles of Je-  
su Chyist our salueur to discern the rycht vnder-  
standing of goddis word, fra ye wꝛang: quhaun  
upon cheiflie the occasioun of all debatis, concer-  
nyng the faith yrlis,

directe ordour for  
knowing & vnder-  
standing and shewing  
faithful hood in all thyng  
we chaites saye.  
1. C. 17. 2. 10. 20. 12.

**N**ow it is to be considderit quhat oꝝdour was  
had sen ye tyme of the Apostlis to this our dayis,  
foꝝ the quietnes of þe cōgregatioun, quhesumcure  
questioun oꝝ debait rais (as thair did mony) in  
materis doutsum concernyng our faith: and be  
this oꝝdour it sabe easie to consider, & perslue,  
how & in quhat man, almychtie GOD hes cur p-  
uidit ane assurit way foꝝ the quietnes of his deir-  
e beluiffit kirk, & cōgregatioun, in all aigis ze-  
ris, and tymes: quhilk oꝝdour beyng rycht consid-  
derit, sall geue iust occasioun to euerie chritiane  
man (quhilk is of godlie and temperat iugemēt)  
to magnifie, and prayse his lord GOD: and als  
to be satisfit & pacifit (cōforme to ye tyle of our  
tractiue) in al materis doutsum cōcernyng faith,  
and religioun of ane chritiane man.

**T**o cū to the perfect knawlege and vnder-  
standing of the oꝝdour quhilk wes in the buk off  
god to tak

away questioun, & debait quhilk rais in the faith,  
 sen the tyme of the Apostolis vnto this dayis: ye  
 knowlege, and triale of the samyn mon be had be  
 ye maist ancient, & autorisate authoris, & historio-  
 graphours, quhilk hes treatit of sic purposis, be-  
 reitoun þe samyn can not be had of the scripture of  
 almyghtie GOD, noldit auld testamēt no; new, it  
 is manifest be all wyrtaris that þe christiane cōgre-  
 gatioun fra the tyme of the Apostolis, to þe tyme  
 of ye maist excellent, & godlie imperour callit Cō-  
 stantine (quhilk wes the space of thre hundredeth  
 zenis and mair) tholit sic cruell persecutioun (not  
 allanerlie of wickit, & Infidele princis, bot als of  
 heretiks, quha falslie professit thaim to be gude  
 christiane men, as mony dois in this dayis) þe o-  
 doue could nocht be had, be the quhilk resolutiōn  
 mycht haue bene in materis bryocht in debait con-  
 cernyng faith.

**A**mongis mony wickit opinionis & errou-  
 ris quhilkis rang in the tyme of constantine the  
 godlie imperour, & afoze his tyme thair wes ane  
 in spectale, quhilk wes sterit by be ane wickit pre-  
 tit callit Arius, quha wes ane techear iane cheif  
 toun of Egypt callit Alexandria: his errour we ar  
 nocht wylling no; curious to rehers, because pair  
 is sua mony now in this dayis swa proclue to er-  
 rour: bot allwayis his opinoun (be al mē of god-  
 lie learnyng) wes thocht verray wickit cōtrat the  
 scripture of GOD treulie vnderstād: notheles he  
 mantenit þe samyn be diuers testimoniis of scri-  
 pturis

The ordour for now  
 who maketh a list  
 of the general coun-  
 cils in yeares after  
 Christ. For hundred  
 178 C. 21

Ecd. his  
 Lib 10.  
 Cap. 1, 2.  
 Trip. hist  
 lib. 1, cap  
 1, 2.

*Nicene = coloured  
 a tyme = fortifyed  
 by mistake scripturis*

pluris, quihk is, and eue bes bene famillar to al  
 heretikis to fortifie and colour thare wickit oppi-  
 nionis be allegiance of scripturis thrawn efter  
**Math. 4.** thair maner: as did ye Deuyll wylling to psward  
 our Salucour be scripture falslie allegit. It ple-  
 su GOD that be assistance, a fortificatioun of this  
 maist nobyll and godlie imperour, thair suide be  
 assēblit, a gatherit togidder in ane generale cō-  
 sale into ane toun callit, Nicca, thye houndreth, a  
 suchtene bischoppis, to cōfessō a diffine vpō h̄ er-  
 rour stirit vpō be Arius: a be this oyt our, h̄ fore-  
 said noumer of bischoppis cōuenand, accordyng  
 to the exemple of the Apooctolis, the question be-  
 and maturelie disputit, inuocatioun maid vpon  
 GOD, the Scripturis falslie allegit be Arius to  
 fortifie hys errour wer trewlie interpretit, and the  
 trew faithfull vnderstandyng of the samyn maid  
 patent to the rest of ye congregatioun, and h̄ erro-  
 ur gdepnit. Notheles this errour wes māaynit  
 ane lang tyme efter that it wes cōdemnit be the  
 laudabyl counsale Nicene, lyke as thair is mony  
 in this dayis quihkis dois apprene, and fortifie,  
 diuers gret errours, in h̄y gdepnit of lāg tyme  
 bypast be mony laudable and godlie gñal cōsa-  
 lis, to quhame it appertenis (sen the tyme of the  
 Apooctolis, and that be the prouisioun of God) to  
 decerne on all materis doutfū concernyng h̄ trew  
 vnderstandyng of h̄ scripture: as (God wyllig)  
 we haue, a sal sufficient e preue. Thow sal mark  
 (gude redare) that alb̄t this laudabyl cōn-  
 sale Nicene, wes conuenit be the imperale p̄w-

*p. 71 - p. 78*

*a. 1. 1.*

er, and assistance of ye maiest noble & godlie Em-  
perour Constantine: notheles he occupyt na place  
in iugemēt to resound on the questioun mouit in  
the cōgregatioun, bot referrit the iugemēt allas-  
lie to the thre hundred and aughtene byschoppis  
quhilke wer conuenit togidder: as may be cleir-  
lie persauit in the tenth buke, the secunde chapitre  
of historia ecclesiastica & in diuers vther ancient  
historiographours. This counsaile Nicene wes  
ye first gēnerall cōnsale immediatlie effe y tyme of y  
Apostolis. quhairby ordour wes tane to confound  
errour: notheles pair wes sū vther princiāll cōn-  
sals of befoze, as wes the Princiāll Counsaile  
quhairintyll Nouatus errour wes cōdemnit, &  
diuers vtheris princiāle counsals, quhairin-  
to the errour of Paulus Samosatenus wes lyk-  
wyse condampnit: thir foresaids princiālis & prouin-  
cial cōsals in the tyme that the kirk tholit maist  
intollerable persecutioun, wes haldin.

**C**o cum to forther knowlege of the ordoure  
quhilke wes in the kirk of GOD efter the tyme off  
the Apostles for the quietnes of y cōgregatioun,  
and establisching of errouris quhilke rais aga-  
ins ye faith: Thow sal cōsider, y efter the coun-  
saile Nicene, immediatlie followit the godlie ge-  
nerall cōnsale of Constantinople, quhairinto wes  
conuenit ane hundred and threty byschoppis, scrip-  
tures beying cōferrit. inuocatioun maid vpoun  
God, cōforme to the exemple of the Apostlis, the  
wikkit errour of Macdonius (quha wes bischop  
off

Hist. Td.

Lib. 2. ca.

.2.

Hist. eccl.

Lib. 6. ca.

.31. 2.

Lib. 7.

Cap. 25.

Ecc. hist.

Lib. 10.

cap.

29. & trip of Constantynople) with vtheris diuers, wes iust-  
 His lib. 5 he condempnit.

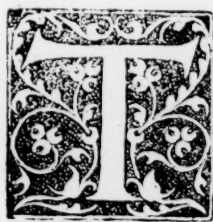
Capt. 41.

THE FIFTE CHAPITRE.

Trip his.

Lib. 12.

Capt. 4.



HAIREFTER (thridlie) succed-  
 dit the godlie generale counsaile  
 Ephesene, quhairinto wes iust-  
 lic cōdempnit the blasphemous  
 and intollerable heresie of Nesto-  
 rius, in contrair ye diuine mi-  
 terie of the incarnation of our  
 Saluour, affirmāo our saluour (and yf fa-  
 to haue twa naturis diuidit in twa personis, and  
 be the ane person to be the sone of GOD, and be  
 the vther to be yf sone of man: inferrand that the  
 blyssit virgine Marie wes not ye mother of GOD  
 and man, bot the mother of man onelie. Thus  
 wes he contrarius in his wickit opinioun to the  
 trew faith, and belene of ye kirk of GOD. quhill  
 (cōforme to ye word of GOD trewlie vnderstand)  
 hes our techit, our Saluour to haue twa na-  
 tures in ane person, quhairby the virgine Ma-  
 rie aucht and sulde iustlie be callit the mother of  
 GOD and man: notheles he fortifit his wickit he-  
 resy be thre scope of passis of scripture allegit be  
 hym (on his maner) swa that geue the scripture  
 had bene iuge, he thocht he had sufficiēt mater to  
 defend his errour, allegeand the scripture as the  
 onelie iuge our for hym, and walde refuse na v-  
 ther itēpretatiō of yf samyn, be he as he thoche

ganand-

not of ma  
 erlie after  
 Nestorius here  
 lie

our a lie  
 the mother

but of god  
 as hauinge  
 2 naturis in  
 one person

he saith wth all other  
 frelichet alleaged  
 nature of their onlie  
 iuge and rejected  
 nature of gods church

Generall Councils as erroneous p. 23. b  
 has reckoned the error full as thelie wrote



ganād for his purpose: quhairby we may persauē  
that it oppinnis ane plane poit to all errouris to  
mak the scripture iuge, for thair wes neuir man  
geuin tpyll error bot he allegit scripture habun-  
dātie for his purpose. And quha douris bot Nes-  
torius said planelic ye counsale Ephesene errit: &  
he had the trew spreit of GOD: as we may se in  
our dayis daylie exemple, euery mā quhill is ge-  
uin to opinioun, & it wer neuir sua wickit, he wyll  
schaw (on his maner) scripturis abundātie ba-  
ith of the auld testament & the new for hym, sug-  
rand the spreit of GOD to repose in his breist, and  
swome in his lypis, estemand ye counsallis all to  
be led with the spreit of errour and ignorance.

Thairfoze meruell nocht (beneuolēt redare) al-  
beit men geuin to wickit opinioun lythleis, con-  
tempnis, and settis at nocht the deliberatiō off  
the kirk of GOD (quhill trewly is representit be y  
generale counsallis dewlic conuenit) takand the  
scripture onelic to be thair iuge, for that wes cur  
ane familiare salt & zit is to al heretikis: because  
the declaratioun of scriptures beand admittit cō-  
foyme to the iterpretatiō of the gūrale cōsallis  
(as thay aucht and sulde be of resoun) than sall  
na priuat factius mānis opinio no; vaine glo;e  
(quha wald be thocht singulare i his awin oppi-  
nioun) haue place.

¶ Ferdlic followit the generale counsale of  
Calcedon worthy cuitlastand memory, quhairin  
wer cōuenit sax hundreth & threttie Byschoppis,

C.I.

Stādnes to scripture  
olie familiare to all  
heretikes.

A general confes-  
sion of the gods  
in the and to the  
all kinds of private  
each one.

after the foyme of the Apostolis inuocation made  
vpon god, scripturis beand cōferrit, ye wickit he-  
resie of Eutices wes iustlie cōdempnit.

**B**eneuolent redare. geue we walde call to  
remēberance al þ̄ generale cōsals, quhilkis hes  
bene fra the tyme of the Apostolis tyll our dayis,  
quhatrin ye wickit hereseis quhilkis rais aganis  
the trew faith wer iustlie cōdempnit, oure sobit &  
lytle tractiue sulde exced ye boundis, & grow vn-  
to ane gret werk. Oure p̄tence is (as it wyll  
pleis the loꝛde GOD to suppozte oure imperfecti-  
oun, & ignorance) to bestow oure laubouris, as  
may be to the gloꝛe of GOD, the quietnes of the  
gregatioun, and efter the maist compediuous ma-  
ner, to the eais and contentemēt of the redare.  
Thairfoze wyll we cease fra ferther citatiō (or-  
dourlic) of þ̄ g̃rale counsals, bot as the occasi-  
oun sall serue. Nocht bot equalc credit is to be  
geuin to the rest of the generale counsals dewlie  
gucnit as to the cōsals abone reherlit.

**H**erit haue we hard diuers examplis, of the  
ordour that wes had in the kirk of GOD, efter the  
tyme of the apostolis, for þ̄ quietnes of ye cōgre-  
gatioun, and suppressioun of errouris: swa that  
be this ordour abone reherlit, and be the generall  
psals dewlie cōuenit quhilks succedit thairfter,  
wer al errouris iustlie cōdempnit, quhilks rais of þ̄  
wrang vnderstanding of goddis word, fra þ̄ tyme  
of the Apostolis to thir dayis: & the rycht vnder-  
standing of þ̄ samyn maid patent to the rest of the  
Congregatioun.



**I**t is nocht vnknawin to me, how that  
 thair is mony in thir dayis doutsum (specialie sic  
 as the apostolis spekis of, quhilkis ar inconsist, waueryng, & rareit about w<sup>th</sup> euery wynd of doc-  
 tryne) geue the generale consalis representis the  
 heale kirk of God (as I wald say) geue it that is  
 done be the generale consalis dewlie couenit, hes,  
 and sulde (be the ordynance of God) haue, ye de-  
 nominatioun, strenth, & effect, as it had bene done  
 be al þ<sup>r</sup> mēbris of the cōgregation: and gyt thay  
 occupp the place of the Apostolis, towart the in-  
 terpretatioun of scripturis: Quha wyl diligent-  
 lie mark our pcedyngis abone reherlit: I bele-  
 ue he sall fynd ane gret part of thir doutis al red-  
 dy declarit, notheles efter the foyme of disputati-  
 on, we sall do diligence to moue ye questiounis  
 quhilkis we haue hard, or red in the cōtrar of our  
 purpose: and appellis the cōscience of the ineffec-  
 tionat redare to considder, geue we do the samyn  
 trewlie or nocht. Thairefter God wylling we sall  
 schaw gude wyl, to declare the foresaidis doutis  
 as salbe fundin aggreable to goddis worde, and  
 to ye cōtente mēt of al mē, quhilkis ar of godlie and  
 tēperat iugement. Efter this maner wyl we mo-  
 ue the first questioun.

Albeit that it apperteneth to the apostolis, be the  
 puissoun of God to tak ordour in all materis off  
 debait cōcernyng ye faith, & specialie to interprete  
 ye scripturis, as pat quhilkis had þ<sup>r</sup> spicit of god,  
 & wer þ<sup>r</sup> trew kirk: It argumētis not pat vtheris,

Can.

Ephe. 4.

*A. Brecht's account  
General Councils,*

quha hes quenit sen yne in generale cōsals had the spirit of GOD, or wer the trew kirk: because that many of thair deliberationis ar aganis the word of God, and trew kirk, for thair awin singulare comoditie, p̄offeit, & vaine gloze: quhay vnder the pretence of goddis gloze, seikis euir ane way to sett forwart superstition and tradioun off men, as did the Scribes & Phariseis. And als: the Apostolis leuit ane Godlie lyfe, p̄cecheande & techeand trewlie the worde of God, wylling to suffer all toymment and distres for Christis sake;

*and speciallie such  
as haue been since  
the primitive church  
in their later  
dayes.*

Be the contrar, thay in thir dayis, quha vendicatis, & takis to thair selfis ( & him the ) ye place of the Apostolis, & trew kirk, ( quha ar of verit ) the kirk malignant ) holdir leuis ane godlie lyfe, nor sit p̄cecheis, nor techeis the trew word of God. And threfor, sen thay do na thing lyke to the apostolis ( bot be the plane contrar ) thair deliberationis, and interpretationis of scriptures ar not to be restant as the interpretatioun of the apostolis and trew kirk of God, bot as the interpretatioun of the kirk malignant, Scribes, & phariseis.

*† printed in  
this doubt to  
be examined;  
p. 2. A. 1,*

*p. 29. B. 15. 2,*

¶ To cum to ane resolute & perfect answer off this question, & argument abone rehercit, pair is foure poyntis of the samyn specialie to be markit. first to cōsider, geue the gērale cōsals had the spirit of God to do that thing quhik ryndit to the weill of the rest of the cōgregatioun as had ye Apostolis? ¶ Secundlie it is to be markit gif the generale cōnsalis representis the trew vniuersale

uersale kirk of God, hauand authoritie as had þe  
Apostolis to interprete scripturis, & to be as iuge  
to discerne the rycht vnderstandyng of the samyn  
fra the wꝛang: Chydlic, geue thay quhilkis cō  
uenit in generale counsallis (sen ye tyme of the a-  
postolis) leuit ane godlie lyfe cōfoꝛme to the A-  
postlis: ferdlie, geue thair ʒstitutionis wer ag-  
greabyll wꝛ ye word of GOD oꝛ nocht: Thir four  
partis beyng weil declarit, & soluit, ye questionn  
abone mouit for þe maist part wyl be maid patent.

As to the first part, to ʒladder, geue the ge-  
nerale ʒsallis had ye spꝛeit of God, as had the a-  
postolis oꝛ not, þe mon ʒladder (gude redare) yat  
the ʒyft, & pꝛincis of the haly ʒaist, was not pꝛmi-  
sit and geuin to the apostolis onelic in respect off  
thaim quhay wer callit to be Apostlis, bot spe-  
cialie insafar as thay wer stirit vp be God to be  
ministeris & instructaris of ye rest of ye mēbꝛis of  
ye cōgregatioun. Als thow mon diligētlie mark,  
that lyke as it is necessare, that the kirk of GOD,  
(callit the chꝛistiane cōgregatioun vnit togidder  
in ane faith be Baptyme) indure to the end of the  
ward, swa it is necessare, that thay quhilkis occu-  
pyis the place of the Apostlis, haue the ʒyft of ye  
haly ʒaist (cōfoꝛme to the pꝛincis of oure Salue-  
our) to do in all soꝛtis that ryndis to thair office:  
betherways, it wer nocht possible, that the kirk &  
cōgregatioun mycht be ordourit, & gydit in faith,  
& religcoun, to ye hououre and gloꝛe of almychtie  
God. Aggreable to this purpose, thow sal mark

Mat. 28. 19-20

h. Ioh. 14.

vid. 1. 26

the wordis of our S<sup>al</sup>uour in S. Mathew, spe  
kand tyll his Apostolis on this maner, behold, I  
am w<sup>th</sup> you at all tymes to the end of the world:  
And als in sanct Johane, I sal pray the father, &  
he sall geue you ane vther cōfortat, pat may byde  
with you for euer, the spirite of veritie. Mark  
gude redare, that our saluour spekis heir to the  
Apostolis in the personage, & place of all vtheris  
cheif ministeris, & reularis, quhilkis wer to suc-  
ceid in thair place be authoritie, and office, to the  
end of the world. For quhy: the apostolis wer  
nocht to remaine to ye ende of ye warlde, as wes  
the p<sup>ri</sup>ncis. Nocht heles, the office geuin to the a-  
postolis, & authoritie wes to indure to the end of  
the warlde; because the christiane congregatioun,  
quhilk is now presentlie in the warld, is als deir-  
lie bocht be the blude, & deith of Iesu Chyste our  
saluour, as wes the cōgregatioun in the aposto-  
lis dayis. Thairfore, we may be sure, þe p<sup>ri</sup>ncis  
of the halie gairst, quhilk wes maid to ye A<sup>po</sup>stlis  
sal indure with ye ministeris & reularis of þe kirk  
of GOD, (in doyng that thyng quhilk ryndit to  
thair office) in al aiges, tymes, and seris, vnto to  
þe end of the warld: as propitlie may be persauit  
be the wordis of our S<sup>al</sup>uour abone reherlit.

THE SEXT CHAPITRE.

**¶ Sen**

We ar certifeit be Scripturis,  
and reffoun, the princis of the  
haly Cark nocht only geun-  
pmeit to ye apostlis, bot als to þ cheif ministeris  
& regularis of the kirk of god. quhillis let to be  
leid in their authoritie to the ende of the warld,

Now followis oþdoutlie to ansuere to the se-  
cond part of ye aigt mēt, quhare question is, ge-  
ue thay quhillis geunet in generale counsails re-  
presentis the vniuersale trewkin of GOD: Treu-  
lie ( gude redare ) not vnderstanding, that thair is na-  
thing mair sure, than that the generale counsails  
be wile couenit representis the vniuersale kirk off  
GOD, hauand authoritie as had the Apostolis,  
& the gyft of the haly gaisit, quhill wes pmeit be  
our saluacour to his apostlis & all vther cheif mi-  
nisteris in his kirk: zit it is verray difficile to ex-  
presse, & declair ye samyn planche & oþdoutlie (as  
ye mater requiris & is of worthynes) specialie in  
our language, & at þ leist to anc man of my sobir  
vnderstanding, quharefore I praye GOD, geue  
eucry christiane man wald be satisfieit in all mate-  
ris doutfū geernyng þ rycht vnderstanding of þ  
scripture, & fōrme to þ itcrpretation of þ gñrale cō-  
sails, ( as thay aucht & sulde be of reffoun ) Wout  
disputatioun, oþ argumēt. Bot sen we see, þ the  
warld is growin so that wickitnes & curiositie  
that felw oþ rane wylbe satisfieit in materis doutfū  
cōcernyng the faith wout curius reffounyng: se &  
in diuers materis necessare to be beleuit, quhillis

1520. B. p. 10. 31

A Generall Coun-  
cil be wile gathered  
repre. enteing  
Churche Catholike  
of Gods Church  
of the vniuersall  
authoritie

The vniuersall  
of our dayes for eu-  
erlastyng Reaso-  
n  
Scripture  
besyde all humilia-  
tion to superiours.

Manie matier in  
the kirk of god  
ye to be declared  
entlie: declared  
ne to be required

The doctrine of faith  
the min. kirk of god  
affordeth

can nocht weill be declarit, & ressonit, bat be faith  
onlie: quhat remedy: bat eueryk faithfull minis-  
ter in the kirk of god, to bestowe the grace quhilk  
god hes geuin hym, as may be to the plesour off  
god, and ye suppoit of the imperfectionoun of þ rest  
of the mēbris of the cōgregatioun. And not with-  
stāding, þ this purpose is for abuse my habilitie  
to expres, & declare the samyn, I sal do my deuore  
to do þ eais I may, to sic as ar of sobit knowlege,  
as it wyll pleis the geuar of all grace to suppoite  
my ignorance, nocht doutyng bot the gentyll re-  
dare wyl tak my gude wyl i fauour, yis be þ grace  
of god, hauand the beneuolēce of the redare, wyl  
we proceid on this maner.

To cum to ane resolute answeir of this questiōn,  
quether geue thay quhilkis cōuenit in generale  
cōsallis, representit the vniuersale kirk, and hade  
authoritie as had the Apostolis: we mon vnder-  
stand, quhat is the kirk: quhilk I beleue is suffe-  
entlie declarit in the beginnyng of this buke, swa  
that heir, phirtilie to rehers wet superfluous, nocht-  
yeles, as salbe necessare for ye present, we sal do.

Math. 13. v. 4.

1. Cor. 5.

v. 15.

The church  
is the

¶ The kirk sūtyme is tane gñralie in ye scri-  
pture, for the vniuersale cōgregatioun quhairin  
ar cōtenit all christin mē: and efter that maner ye  
generale counsalis ar not þ heale kirk, for quhy:  
euery mā quhilk is of the kirk (generalie tane) is  
not requirit, noz cā be cōuenit to do that thyng  
quhilk appertenis to ye generale counsalis. Sū-  
tyme the kirk is tane matir specialie, for the cheif  
pastor=

Act. 15.

Act. 15. v. 4.

Act. 15. v. 4.



pastores of the vniuersal ggregation: & after this  
 speciall maner, the generale counsails at ye trew  
 kirk of GOD, and representis the vniuersale cō-  
 gregation, hauand authoritie to interprete the  
 scripturis, as may stand to the weil and quietnes  
 of the hale congregation. We proue this fore-  
 saidis on this maner.

**I**t is sure, thatt  
 lyke as almychtie GOD hes appoyntit his kirk,  
 and cōgregation necessarelie to be vnit togidder  
 in ane faith be baptisme, hauand his word, & law:

Swā it is necessare that puiſioun be hade to  
 discern the rycht vnderstanding of the scripture  
 fra the wzang, specialie, quhenſumeuir questiōn,  
 oꝝ debait rysis foꝝ the samyn: vtherwayis ye ha-  
 uing of the scripture without the rycht vnderſta-  
 ding of the samyn, wer lytle oꝝ na thing pfitabyll  
 to ye ggregation, bot swā it is, that all hereſeis  
 wer suppressit, and the rycht vnderstanding of ye  
 scripture fra the wzang wes discernit in all aigis,  
 seris, and tymes (ſen the tyme of the apostoles)  
 be the generale counsails: tharefoze it followis  
 weil, that the generale counsails wer the special  
 member of the congregation aponytit be GOD,  
 representyng y<sup>e</sup> heale kirk to tak oꝝdour in al ma-  
 tters of debait cōcernyng faith. Geue thare be ſū  
 (as I thynk wat be mony) quhilkȝ ar ſiſneckit,  
 berand perpetuale diſdane aganis the generale  
 counsails, specialie, ſick as wald haue libertie to  
 thȝaw the scripture to thair appetyte, deſyrus of  
 haue.

& Deut.

17.

Deut. 17.

Deut. 17.

Deut. 17.

The necessity of Co

all scale in the

Deut. 17.

Deut. 17.

Deut. 17.

Deut. 17.

Deut. 17.

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Deut. 17.

Deut. 17.

Deut. 17.

baine gloze, and to be thoct singulare in thatt  
awin opinioun, I wyl aske thame of ane questio-  
oun, quhilk is verray easie to answer to, that is,  
gylt our thair wes ony heresypis sen the tyme off  
christe or nocht? I am sure, pair is na mā sua scha-  
meles, & he wer neuer sua drownit in heresie, bot  
he wyl grant thair hes bene mony greet heresypis,  
foz quhy? thair is nocht ane article of our faith  
bot it hes bene impugnit, & brocht in dout be he-  
retikis affirmand thare heresypis fo: þ maist part  
al be þ scripturis falslie allegit and interpretit.

C. 31. + 4. is  
in <sup>calidam</sup> assured order alwa-  
ys + Gods church  
for anoydage heresie  
by Generalle cōsail.

Chan wyl I speir, geue thair wes ane ordour ra-  
ne to supplie the heresypis or nocht? I am sure,  
thair is na man wyl thynk, that GOD; neglecte  
ye zgregatioun swa, that it sulde leue in perpetu-  
ale debait fo: the faith, and na ordour to be tane.

Chan wyl I mope, quhat wes the ordoure  
(geue it: wes nocht be þ generale cōsails) quhilk  
wes tane: trewlie I beleue pair wyl na mā schaw  
ane vther meyn, quhareby heresy wes suppressit  
bot be the generale counsails, specialie quhilkis  
rais of the wyang vnderstanding of the scripture  
of GOD as all heresypis, cōmounlye dois. Chan  
sen we ar assurit þ pair hes bene mony abhomin-  
byll heresypis incontrar our faith, and the ordour  
quhilk wes tane fo: the samyn wes our onclie be  
the generale counsails debillie conuenit, it may be  
iustlie inferit, that the generale counsails wer ye  
member of the congregatioun stirit by be GOD,  
repre-



representyng ye vniuersale kirk of God, hauand  
 the denominatioun, strength, and effect, of all the  
 memberis of the congregatioun. I beleue thair  
 is namã of resonable iugement, bot he wyl think  
 that thir twa argumentis abone reherse suffici-  
 entlye perswadis, se and conuictis, the generale  
 counsails, to be the member of the congregatioun  
 representand the vniuersale kirk of God. Nocht-  
 theles, perchance thair is sum swa religious, and  
 clene syngert, that thair wyl na thyng perswade  
 thaim wout testimony of scripture, we wyl seah  
 gude wyll to satisfie thair curiositie sumpart, and  
 on yis maner. It is wyttin be þe Prophet Agge.

¶ Gret salbe the gloze of this latter hous ma-  
 Agge. 2. 3. 4. 5.  
 ir no: the first. I wyl aske at the, quhat is signi-  
 feir be yis latter hous: bot Christus 2gregation, &  
 kirk vnit togider in ane faith be baptime? quhat  
 is signifient be this first hous: bot the chosin peple  
 of God, quhilkis wer beforȝ ye law of the Euāgel:  
 haue we nocht expresse in Deuteruome, that þe  
 Deut. 27. 12. 13.  
 uisioun wes had in the auld law, quhen sumeuir  
 questioun, or debait rais amangis the chosin pe-  
 ple of God for the vnderstanding of the lawe, re-  
 cours wes hade onilk to the Þreis of þe Tribe  
 of Leui, and to the iuge, to be satisfie in all thair  
 doutis, & that ye peple suld na wayis mak ques-  
 tioun vnder the pane of deith, bot to ressaue ye iu-  
 gement of the ministeris quhilkis wer for þe time:  
 Art thow nocht than be the

wordis of the Propheet abone reherfit compellit  
 to say that the ministeris of the new law ( quha oc-  
 cuppis the place of þ preistis of the Trybe of Le-  
 ui, 3e and heychar place ) hes the samyn place ( 3e  
 and gretar place ) to stay all doutis that rylis a-  
 māgis the rest of the membrys of the congregati-  
 on for the vnderstanding of the scripture & law  
 of GOD, and vtherwayis, how sal the wordis off  
 the Propheet be of veritie : saying, that the glorie  
 of this latter hous sulde be mair nor the first, gylt  
 pair be nocht als sufficient ordour, puidit be god  
 to stave all doutis quhilkis rylis amangis pain  
 of this latter hous, and geue the ministeris of ye  
 samyn hes nocht als gret place to tak ordour in  
 all materis of debait concernyng þ faith of pain  
 quhilkis ar of þ latter hous, as had ye ministeris  
 of the first hous. Than wyll we ( conforme to  
 Goddis worde, and all gude restoun ) conclude :  
 ye gñrale counsallis dewlie cōuenit ( quhairin ar  
 the ministeris of the new law ) to represent the v-  
 niuersale kirk of GOD, hauand ful power ad au-  
 thoritie of God to tak ordour i all materis quhilk  
 ar in debait, ( specialie to discerne the trew vnder-  
 stādyng of Goddis worde fra the wāng ) as had  
 the ministeris of the auld law, and rather greter.

### THE SEVINT CHAPITRE.

**F**OR ferther cōsiderationn that thay  
 quha conuenit in generale counsalis  
 had power and authoritie to do that  
 thyng quhilk ryndit to yair office, as  
 had the Apostolis, thow sal vnderstand, y<sup>e</sup> al au-  
 thoritie is of God ( cōfoyme to y<sup>e</sup> saying of y<sup>e</sup> Apo-  
 stole ) & al authoritie quhilk is of God cumis be-  
 anc<sup>o</sup>rdour, than mon thow cōsider that all men  
 quhilkis cur come to haue authoritie in the kirk  
 of God o<sup>o</sup>dourlic ( as to be ane of the membrys of  
 ye cōgregation quhilk God hes appoyntie to tak  
 o<sup>o</sup>dour in al materis of debait cōcernyng ye trew  
 vnderstanding of goddis word ) come ane of thze  
 maner of wayis. The first wes be God immediat  
 lie ( as I wald say, be God allanerlic ) lyke as ye  
 Propheet Moyses in the auld law, the twelf apo-  
 stolis, & sanct Paule in the new law. The secund  
 be God & mā as wes Josue, quha at the cōmand<sup>o</sup>  
 of God was sterit vp be Moyses to be gydare to  
 the peple. The thyd way wes of God mediatlic  
 ( as I wald say, be mā allanerlic haunyng authori-  
 tie of God ) as wer and ar all the ministeris of the  
 new law ( callit the law of the Euangell ) quhilk  
 hes bene sen the tyme of the Apostolis to yir day-  
 is : nocht theles, that all thir thze wayis ar of god  
 immediatlic, or mediatlic : Zit thair wes ane dif-  
 ference in the power quhilk wes geuin to the pro-  
 phet Moyses, & the twelf apostolis, quha wes  
 send immediatlic be god, & to thame quhilk<sup>s</sup> wes  
 send be god mediatlic : in that, that the first hade  
 power

lawfull. Generall  
 (succe)ssfull power  
 Appoynted author-  
 itie to performe duties  
 Ecclesiastical by or  
 derlie means of  
 Gods appoyntment

Rom. 13. v. 1.

Gods callinge  
 Church officers three  
 fold. 1. immediat

2. immediatlie  
 mediatlie  
 Exod. 3. v. 1. & 10. 11.

Math. 10. v. 1. & 5. & 7.

Galat. 1. v. 1. mediat

Num. 7. v. 16. he al  
 15. 21. & 23.

by the prophet  
would

power to kyth miracles, quhilk wes nocht requi-  
rit noz necessare to the vtheris, because the Apo-  
stlis quha wes send be god onlie, wer þ first quhil-  
kis schew & techeit ye fundamēt of our faith: (as  
did the Prophet Moyses the law to ye chosin pe-  
ple of God) for confirmatioun of þ samyn, it wes  
necessare that thay quha wes þ first settaris furth  
of our faith, suld haue power to cōfirme þ samyn  
be miracles, vtherwais it wes nocht abyll to the  
Apostlis, & Prophetis to haue perswadit the doc-  
trine quhilk newit wes hard of befoze. As to that  
vtheris quha hes succedit in the place of the apo-  
stlis mediatic be God, (as I walde say be man  
onlye) it sufficeth to thame to do al sic thyngis as  
wer necessare to pair ministratiōn wout miracle,  
sic as to minister ye Sacramētis, discern þ trew  
vnderstanding of goddis word fra the wyange, &  
vtheris diuers ministratiōnis as plesit GOD to  
geue thame grace to haif instructiōn of his word,  
& kirk, descendit fra aige, to aige, & tyme to tyme.  
Of ye foresaidis it may iustlie be collectit & infer-  
rit, sen all authoritie is of god, and the ministeris  
in the new law (quha cōuenit in generale cōsalis)  
hes authoritie of god, that pair authoritie is als  
gret & sufficiēt to do all sic thing as ryndit to pair  
office toward the weil of ye cōgregatiōn cōmittit  
to thair cure, as the authoritie of the prophet, or  
eche Apostlis immediatic geuin to thame be god,  
for the weil of the cōgregatiōn (according to ye  
tyme) cōmittit to thair cure and office.

¶ Pair is sum quhilkis cōis to authoritie, takand

**a Exodi. 4.**

it at thair awin hande, nolder of God, noz man, *Falsche gressenore uti*  
 quha is nocht worthy to be rekint in the noumer *oute lawfull Decret*  
 of the rest, because thay cum but oꝝdour. Thair- *authentic*  
 for thay sulde be rather callit fals Propheetis, oꝝ  
 prechearis, noz mē in authoritie: as wes Macho- *The strange people*  
 met, quha in the tyme that ye peple wes cōfunde *in the*  
 w<sup>th</sup> wickit heresie of Arius (of quhame we maid *Monement*  
 mētoun in the descripcioun of h<sup>e</sup> cōsالة Ariene) *at Athens and now*  
 & brocht in, sic dout of h<sup>e</sup> faith, that thay wylle not *he provide*  
 quhat faith to cheis, na punischemēt ane lāg tunc *the peple*  
 followand thairupon. Than thoct he tyme to  
 saw his wickit seid & doctrine, specialie, sic as wes  
 noueltie, & gaue libertie agreeable to thair byr-  
 tis, & desyre of the peple, authoꝝissing sum godlie  
 preceptis of the law of god, sic as wer agreeabyll  
 to thair capacitie, that his doctryne mycht seme  
 the better, and be thir menis abusit ye peple in p-  
 found materis cōcernyng thair faith abone thair  
 wittis: as we may se now in our dayis in all par-  
 tis, infynit dissaitfull prechearis, seand the wile-  
 rable peple (for laik of gude doctryne & punishe-  
 ment) brocht in sic debait, & bout of the faith, un-  
 der the coloure of godlines, disagyse thame selfis  
 (as saie the Apostole) to be Angellis of lycht, p- *2 Cor. 11*  
 mittynge al libertie to h<sup>e</sup> peple blyndit w<sup>th</sup> ignorāce,  
 drownit i lussis, desyrus of noueltie. And to h<sup>e</sup> ef-  
 fect h<sup>e</sup> it salbe thoct h<sup>e</sup> thar cā be ane oꝝdour, thay  
 wil say & sweir thar ar send be god, & not be mē: as  
 said S. Paul. Thir pestilēt pcharis ar to be erpit. *Gal. 1*  
 out ō be al mē of godlie lernig & iugemēt, because  
 h<sup>e</sup> authoꝝissing of sic, is

agantis the law of God, & mā, and al gude reſſon.

**1 Cor. 14**

Is it nocht cryſteſtic cōmandit be<sup>d</sup> S. Paule, that all thing ſulde be done be ane oꝝdour? and als er

**Hebre. 5**

preſtic forbyddin, that ony man ſulde uſurpe au-  
thoritie at his awin hand ſayand, Now ſall thaye

**Rom. 10.**

preche, bot geue thay be ſend? as he wald ſay, be  
God, oꝝ mā. To be aſſurit that thay come not off  
god, thair is na mā ꝑ eſtemis hym ſelf to be ſend  
be GOD allanerlie, bot he mon geue teſtification  
of the ſamyn, and cōfirmc his doctryne be mira-  
cle, foꝝ thair is na vther ſure way that mē ſal diſ-  
cerne fals Prophetis, & precheouris (quha alle-  
gis thame ſelf to be ſend of God) fra godlie Pro-  
phetis, & precheouris. Reid ye ſcripture al thow,  
I dar baldlie ſay, thow ſall neuir fynd onye man  
ſend be god allanerlie, & nocht be mā, bot he con-  
firmit his doctryne be miracles, oꝝ ellis the ſcrip-  
ture makis plane mentioꝝ, ꝑ he wes ſend be God.

To geue all gude chriſtiane mā ferther and iuſte  
occaſioun to crye out on all ſick ꝑcheouris, quha  
ꝑꝛuatlie but authoritie wyll mell thame in mate-  
ris doutfulm cōcernyng the faith: thow ſal vnder-  
ſtand, it may be that ane mā haue the gift of the  
haly gaift aſſuritie, and ſit nocht vnderſtand all  
the ſecretis, and miſteris of ye heale ſcripture.

To proue the ſamyn thow ſall haue plane testimo-  
ny of ſcripturis and na Sophiſtrie, noꝝ vaine in-  
uentioun of mā. It is wyttin that the Apoſtles  
reſtaur the gift of the haly gaift the fyft day, (cal-  
lit in our language, wytfounday). Amangis the

reſt

**Act. 2. v**



rest, Peter resauit þ gyft of þ haly gaisst: Nocht-  
heles, we reid yat Peter beynge in Joppe, quhair  
he wes at ludgeynge he passyd to ane secrett pla- Act. 10.  
ce to pray; in ye menetyne he grew hungry; yair  
appetit to hym to cum out of þ heuyn diuers kyn-  
dis of meatis; amāg vtheris yair come sū quhil-  
kis wer forbiddin of the law; thair come ane voce  
sayng, Peter, ryse, slay, and eat: he wes astonis-  
hit of the reuelation, and grudget in his pscience  
to eat the meatis forbiddin of ye law. Quhairby  
thow may cleirly perceiue, that albeit lange tyme  
of before he had resauit the gyft of ye haly gaisst,  
yt this secrett ( quether geue it wes leifū to eat  
meatis forbiddin be the lawe or nocht ) vnto that  
tyme wes hyd and obscure fra hym. Likis yis  
schoyllie thairefter, he Baptizate Cornelius,  
his houshoulde withoute Circumcisioun, quhair  
wes misknowin to hym of before, be þ quhilk ef-  
terwart he affermit in þ consale ( quhair the laif  
of the Apostolis wer conuenit in Hierusalem ) yat  
Baptisme wes sufficient without Circumcisioun. Be-  
thir plane testimonies of scripture we ar instruc-  
tit how vaine is the opinioun of meny in thir da-  
pis quhilkis assurith leanis to þ opinioun of me-  
cumand but authoritie, in declaratioun of ye mi-  
steris of Goddis word, hauand na maner of le-  
rnyng nor solide iugement, ymaginand, and dre-  
myng yair selfis to be send be GOD, hauand þ gyft  
of þ haly gaisst: lyke as it wer necessarye ( quhilk  
is nocht ) that GOD sulde wrike be miracle, now

no testet  
m tiber to  
left as m  
the their  
Relig

Math. 10  
Actu. 4.

2. Timo. 3.  
Titu. 1.

1. Joh. 21.

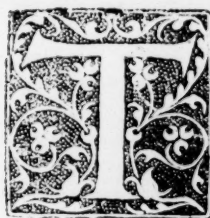
geuand thame ( thai cūand but ony maner of au-  
thoritic ) the gyft of the haly gaist to interprete ye  
secretis of our faith ( it beyng all redde by perswadit  
be the kirk of god fra tyme to tyme, ) as he did to  
his apostolis in the begynning of the kirk quhilk  
wes necessare, as I schew the off befoze, because  
yat wer send hauig authoritic of god, to be y first  
furthsettaris of our faith. And als it pleis GOD  
that ye faith suld be set furth in the begynning be  
Ideotis hauand the gyft of y haly gaist, quhat  
by it mycht be kend that our faith come not be in-  
gyne of mā, bot be god allanerlic. quhilk is nocht  
necessare now. Thatfoze wyll y cōsider ye scrip-  
ture all throw, y sall pfaue, that it is requirit, yat  
thay quha succedis in the place of the apostlis be  
weill learnit, that thay may be habyll to teche the  
faith to vther; trewlie as the kirk of god hes euer  
techeit thaim, pfoyme to his word: & not to think  
that god sal geue instructioun to ony priuat man  
older in authoritic, or out of authoritic ( as he did  
to his apostolis ) be miracle.  
Lord god may be not now weill pfaue, quhat blin-  
dnes, quhat ignorāce, quhat furie ad wodnes, is  
croppin in the hartis of christin men in yir dayis,  
quhilk leanis to y tuge nēt of sic vāgabundis in  
materis doubtli cōcernyng our faith? Refusād y  
iugement of y kirk. Hauē we not had the plane te-  
stimonie of scripture aboue reherlit, how Peter  
quha wes y cheif apostole of Iesu Christ, to quhā  
in spectale thise eff vther he cōmēdit his flok, and

gregation sua betry bocht: & sit efter wat he had  
reclawt ye gyfte of þe haly gaist. whiche yee one by  
subyll signes, he knew not all the myfteris, & the  
tis of godis word: & now enen haue we 1. igit deter-  
mination on the gretast secret in al ye scripture,  
geuand na authoritie to the kirk: lyke as the  
meis of the haly gaist had bene maid equalye to  
hym, as to the haly kirk.

**C**As it not aue gretar secret to ony wynde sal-  
sin precheat, ze oʒ to ony priuat mā on lyue, & he  
wer neur sua weill learnit, & of gude lyfe, to de-  
cerne on ye ineffable myfterie of the blyssit sacra-  
ment of ye alfare no: it wes to Peter to decerne þe  
pon meatis fozbiddin be þe law, & to Paul & Bar-  
nabas to discerne (quha had baith assuritlye the  
gyfte of the haly gaist) gyf Baptisme wes suffici-  
ent wout circuncision: quhilk thay on na wayis  
wold do priuatlie, quhill thay come to Hierusalē,  
quhare ye laif of the apostlis wer, thay beand all  
cōuent togidder, the mystrie wes declarit.

**C**foʒ Christis sark al ze quhilkis ar blyndit w<sup>th</sup> þe  
folysche pswation of sic pphans pestilēt pchearis  
(yat gois about lyke maisterles doggis) tak hed  
how miserabilic ze ar dissant be yame, sayād, eff  
thair barbour maner (nocht wstanding that that  
is but ony maner of oʒdour) quhy may not God  
geue pain grace to teche & pche the treuth, as he  
did to Peter & ye rest of ye apostlis: quhilk is not  
expedient no: nessare bot rather cōtrar goddis  
woʒde & all resseun as I schew the of befoʒe.

THE AVCHT CHAPITRE.



HAIR IS ane beher cōmoun sa-  
ying, quhilk euery mā in this da-  
vis hes in hede, specialie sick as  
knawis leist: quhilk presently to  
report apperis to me not impo-  
pir, nor impossitable for our pur-  
pose. The saying is this. Quhy

fulde nocht euery man reid þ scripture to seik out  
his awin saluatioun: hes nocht Christ bocht ws  
als deir as older Bischop, Abbot, Prior, or Pape:  
Don nocht euerie man beir his awin burding &  
yair wyl nolder monk freir, nor preist answair for  
my saule bot my self,

Because (gude redare) I haue hard this pur-  
pose of diuers mē, perchance of gude zele, w lyle  
knewlege: I wyl answair to ye samyn, in þ maist  
sobir, gentyll, and familiare maner I can, rather  
be instructioun (as god wyl geue me grace) nor  
be curtiouss ressoning, and on this maner. Trewe-  
lie this saying abone reherlit is verray trewe, and  
meinis weill, geue it wer weill vnderstand. For it  
is als necessare, that ane pure christiane mā knaw  
all thyngis necessare for his saluatioun, (without  
ye quhilk) he can nocht be sauit) as thay quhilk  
ar in the gretast dignitiets in ye warld cōfōrme to  
the wordis of ye Apostole saying he þ misknawis  
salbe misknawin: and als, thair is na exception  
of personis with GOD, Bot zit the nerrest waye  
wald

Galat. 6.

1 Cor. 14.

Rom. 2.

112  
shald be knawin, according to the ordinance and  
promission of almyghtie GOD, to cū to ye samyn.

We think efter my iugemēt pair is nane ȝer, thā  
geue euery mā knew, quhat ȝer his alȝin burdig  
quhilk presentlie to declare, ſu a largeit as ſ̄ ma-  
ter requiris, ȝer nocht ganand, nochteles, I ſall  
ſchaw gude wyl, ſpecialie in ſauour of ſic as ar of  
gude zeile wout knowlege. To that effect, ſ̄ mon  
vnderſtand that thair is ane burding cōmoun to  
all the congregatioun, quhilk at ſ̄ mēbus of Je-  
ſu Chriſte, his degre, or lawe: that is, to luſe thy  
god aboue all thing, thy nychtbur as thy ſelf, in  
thir twa p̄ceptis is content all ye law. Thair-  
fore, firſt thow mon knaw thame, and vnderſtād  
thame; thairefter thow mon keip thame, (as god  
geuis the grace) & anſwer for the ſamyn on the  
latter day thy ſelf, this burding is cōmoun for e-  
uery man. To cum to ane ſufficient vnderſtand-  
ing, how thow ſalbe habyll to vnderſtand ye law  
thow mon cōſider, that all the memberis off the  
cōgregatioun ar nocht burthenit alyke, for ſū is  
apoyntit be GOD (and that be ane ordour, as I  
haue alreddy declarit) to be p̄chearis, & techea-  
ris of goddis wourde to the reſt of the memb̄is  
of the congregatioun, & ſum to be heiraris & sit  
all ar memb̄is of the congregatioun: of this I  
gaue ye exēppl of befor, and it wyl repoite.  
The ſc̄ is ane mēber of ye body apoyntit be god,  
to forſe all the inconuenientis that māy cum to  
the reſt. The ȝir is ane ȝther, it argumentis not,

Dui

church  
his Cōſeſſor  
reſeals

God zeale wout  
knowledge  
enarge cōmune to  
burden cōmune to  
all chr̄st̄is.

God  
cur wout  
zeale

Mat. 22.  
1339

Mat. 19.

God  
zeale  
wout  
know  
zeale  
burden

General colluſion  
dewties  
apoynted by God  
Church of Chriſt  
his

zeale  
zeale  
zeale

1339

1 Cor. 12.

bot the eir is ane member of the body, albeit it do  
not ye office of the Ce. Swa it argumētis nocht  
albeit sū be heitaris, sū be techearis, bot all ar  
memb:is of ane body, hauand diuers offices, for  
geue al the mēb:is of ye body did ane office, thair  
wer it not ane body, bot ane monstereous mēber.

**Ephe, 4**

Confoyme to thir wordis, the apostole spekis on  
this maner, saying, Sū ar appoyntit be God, to  
be Apostolis, sū to be pphetis, sū to be doctores.

Mark the wordis of the apostole, he sayis, sū  
ar ordanit to be Apostolis, he sayis nocht, all, for  
gyl sua wer that euery mā occupit ye place of ye  
Ce in ye cōgregation (as I wald say) gyl euerie  
mā suld be ane precheat & techeat, furthschawād  
y way of Saluation at his awi hand, it wer ane  
monstereous ordour in y kirk of GOD. Perchan-  
ce thou wyl say, quhat & he be blynd quhilk suld  
furthschaw the way to vtheris: thow thynkis y  
wald rather seik the way thy self, nor be led with

**Mat, 15.**

hynt that is blynd, in auenture ze fall baith in the  
fow sic. Waid god thou had les cause to murmur  
nor thou hes, nocht theles, thare is ane common  
familiar, easie way quhilk thy Lorde God hes p-  
indit for the, & all mē of hie degre, or law, quhilk  
geue thow wyl seik, as the kirk of God hes eue  
techeit the, thair is na thyng necessare for thy sal-  
uation, bot thou sal fynd in lytle boundis, quhilk  
is y articles of our creuth, callit in our language,  
the Creid: quhairin is cōteint all thyng necessare  
for ane chrystin mānis beleif. The secund is y ten

cōmādi:



mētis, quhairin is gēnit yē way to pleis thy loꝝd  
 god & foꝛ me to the faith, & do thy deuoir lyke ane  
 chrisin mā to y nycht beir. I hau efter yē prayer  
 appoyntit be yē loꝝd god, & to be said daylie to li:  
 quhairin ar gēnit al thingis necessare to be desy-  
 rit of the loꝝd god, ganand foꝛ ane chrisin man,  
 baith foꝛ saule, & body. Traist beill this is ane  
 singulare, perfect & plane way gēnourit al chris-  
 tian men, & hes bene prouit fra yē begynning, be  
 our heuynly father. It is thoꝛt be men of godly  
 lerning, ȳ the th elſ articles of our beleif wē col-  
 lectit be ȳ th elſ apostles, & albeit it be not in ȳ sa-  
 myn oꝝd our planlie gēnit in scripture, sit it is in  
 effect: lyke as thair ar diuers thingis mō be bele-  
 uit, quhilkis ar agreable with goddis woꝝd, & ar  
 not expꝛesslie gēnit in scripture, as efterwart salbe  
 declarit. Towart yē cōmandimētis, yai ar expꝛe-  
 ssie cōtent in scripture: & als the prayer of yē loꝝd  
 callit the Pater noster. Perchance thou wyll speir  
 at me, geue it be necessare to beleue & vse yē Sa-  
 cramētis, and knaw yē proffeit thou hes be payne-  
 do: & ar assurit be the Euangell, that to beleue ad-  
 vse the Sacramētis is necessare: bot sit thou sall  
 vnderstand that nolder the knowlege, nor yē vse  
 of al ȳ Sacramētis ar alyke necessare. To ȳ ef-  
 fect that thou may the matir easilie vnderstand yē  
 proffeit that alchrisin man hes be ȳ rycht vse off  
 the Sacramētis, thou sall mark diligentlie yis  
 lessoun followande.

albeit

Albeit as sayis the Apostole, our Saluour Je-  
su Christe quha is bairh god and man, offerit vp  
his precious body, as the heuallie sacrifice, be ye  
quhilk the wrath, and ire of his father wes paci-  
fyit, quhilk all man incurrit thow the offence off  
our forfather Adam, sit thow mon vnderstand y<sup>e</sup>  
Christis deith tike nocht away all syn, sua as mā  
wes nocht habyll to comit syn, for than hadethe  
comandmētis ad law of the Lord bene geuun  
vaine, than hade Hell bene ordanit be GOD in

lis. The first. that thay geue na traiffe to ye me-  
dicinar: The secund. yat thay applie nocht y me-  
dicyne accordyng to the wyll of the medicinare.

And als thair is mony chrystyn men that applyis  
the Medicyne, and abusis the samyn, swa that  
it is na mair profitabyll to thame noz to the In-  
fideles. Now mon thow vnderstand, y it is not  
sufficient to beleue in the medicinare: bot y mon  
als applye the medicyne conforme to the wyl and  
mynd of ye medicinare: and als do yat lris in ye,  
that the medicyne may be profitabyll conforme to  
his wyll, as I wald saye, it is not sufficient to be-  
leue that Chyrist hes deit for vs. and be his deith al  
syn is tane away, bot his deith mō be applyit tyll  
all mē yfoyme to his ordynance, and wyll, & euery  
mā thairefter mō adyres him self (as he hes grace)  
in sic ane maner as the fruct. & profite of Chyristis  
deith salbe renewit, & increas to his lastand weil.

¶ It mon thow vnderstand the waye, and menis  
quhareby Chyrist hes appoyntit his deith to be ap-  
plyit, & renewit in al chrystin mā. quhair is special  
lie be his blyssit Sacramētis: as be exemple, wee. Ioha, 3.  
at assurt be the Euangell, that thair fall na man  
be sauit without Baptyme, nocht heles yat Chyrist  
hes deit for al mē o; thay wer baptisate: Because  
Baptyme is ane of ye principale Sacramētis,  
and is the dur. and interes to the reste, quhair bye  
Chyristis deith is applyit: This wyll we conclude  
(conforme to goddis worde and all verrytie) that  
les noz Chyristis deith be applyit accordyng to his  
wyll

in the verbiage of

which is good

works after

infloweth.

144. 4

How fare ye

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will be his blissful Sacrament, and therefore  
 leue conforme to goddys comantment (as alme  
 hes grace) his deith is impossible to thynke  
 me as to Infidels. ¶ Now will I cum to ye  
 purpose. We may per aue of the lessoun abone  
 reherst that the vse of the Sacraments is veray  
 necessary: sen pat ar necessary, it is als necessary,  
 þ we vnderstand þ gret fruct, and proffert that we  
 haue be yame (as thar maye be vnderstande) for  
 trewly thar ar þ grette secretis, & misteris in all  
 ye scripture. Than, sen thar at the grette secretis  
 in all the scripture, and als ar necessary to be  
 knawin, quhat is the nerrest way þ Christ (quha  
 institute ye sacraments, & of quhais deith onelye  
 thar haue all effect) hes apoynted the congregatioun  
 (quhilk is his meibis) to cum to the rycht know-  
 lege, & vnderstanding of thame: Will thou say,  
 pat because thar ar necessary for all menis salua-  
 tion, alme sall reid, & cōfer þ scripturis & be that  
 menis ceatle out the knowlege of this pfe in mi-  
 steris, & that to be euery manis burding: Now  
 trewly that wer ane intollerable burding for ony  
 ane mā in al þ world, or eue wes in it, vther no:  
 Christ, quha is baith God & man: besides that,  
 it sulde mak ane monstherous hermony, and euyl  
 sounde amangis the meibis of Jesu Chryste: for  
 than suld thare in diuers partis of ye world stert  
 vp me pregnant of ingyne & euery man say, that  
 he had ye rycht vnderstanding of ye Sacraments,

effectual

and

the sacrament

meaning

the sacrament

death

grace

the sacrament

meaning

the sacrament

death

grace

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meaning

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meaning

the sacrament

death

grace

⁊ e ye ryght, all parttis allegeand ser pturis (as  
 the only iuge) cōfirmand ye lampn be Doctores,  
 ⁊ antiquiteis. Dois nocht ye experience teche vs  
 yis presentlie ⁊ is not Luther, ⁊ his disciple Sco-  
 lampadius direct etrar in opinioun to wart ye in-  
 terpretatiō of ye blyssit sacramēt of ye alter ⁊ as  
 effectwart salbe declarit. Attour this wer alluter-  
 lie by the mynd of our salucoure. For ane of the  
 causis quhairfoze pat ye sacramētis wer ordainit,  
 is, that nocht allanerlie we sall haue the fruct off  
 his passioun reneuit in vs be thame, bot als pat  
 pat salbe effectuus signis, ⁊ takynnis, to knawe  
 thame quhilkis ar of Chyristis kirk: this sulde e-  
 uery man of gret ingyne get certane to his opini-  
 ou, vsyng ⁊ interp:etand the Sacramētis as he  
 thocht gude, saying, and assuand hym, and his  
 cumpanye to be Chyristis kirk: and diuers vthe-  
 ris walde do siclyke, rekenande thame selfis of  
 na les knowlege, nor spirite. **S**ua miserablie  
 suld Chyristis kirk be deuidit, the simple ignorant **Mat. 24.**  
 peple alluterlie be confoundit: as the experience  
 daylie techeis us.

**¶** Than mon we, on foze) be assurit that ye  
 gude Lord hes puidit ane better way for his kirk  
 (sua deirly bocht) nor to be eury priuate mānis  
 burdig to reid þ scripturis, ⁊ be þ mene to cū to ye  
 knowlege of all the secretis of goddis worde ne-  
 cessare for ane chrystin mannis Saluatioun.

**¶** I dar baldlie say, 2 foze to þ hale scripture,  
 baith ald testament, ⁊ new and als acco:dyng to

the experience of ye tyme. euer sen the tyme of the  
Apostolis to this dayis, to gidder w all gude res-  
son, & authoritie, thair is na thing mair sure, nor  
that the nerrest, and onelic waye to establishe ye  
science of christin mē (in all materis doubtfull ge-  
nering our faith, specialie to cum to the knowlege  
of all the secretis of goddis worde necessare for  
ane christiane mānis saluatiō) is to haue refuge  
to the kirk of GOD, quhilk trewly is representit  
be the generale counsallis dewlie conuenit: swa y  
ye way is maid patent alreddye be y kirk of god,  
acordyng to his godlie ordināce, and prouisiōn,  
how all men salbe habyll to beir thair awin bur-  
ding be y grace of GOD, to the plesour of our he-  
uynlic father creatoz, & redemptoz (that wyll not  
contempnandlic refuse the samyn) as efterwart  
(GOD wylling) abundāntlie salbe declarit, togid-  
der with sufficient answeir to all doutis mouit in  
the contrar.

#### THE NYNT CHAPITRE.

**N**OVV wyll we rehers the cōmoun sayings  
thaireff scho;the declare. For trewlie, albeit  
the sayings be barbour, and commoun, ye ryght  
vnderstanding of the samyn seruis mekle for mē  
vnlernit, lyke as the wyang ledis mony in this  
dayis in gret errouris. Quhy sulde nocht eue-  
rie man reid ye scripturis to cearse oute his aw-  
in Saluatioun? Mon nocht euery man beir  
his awin burdyng? For vnderstandynge off  
this



this purpose, we wyll schoptlie collect of oure say-  
 ingis abone reherse. All chrystian mé hauand ane  
 generale vnderstanding of the articles of our fa-  
 ith, (cōfōrme to the vnderstanding yat y kirk hes  
 techeit ws) the ten commādimētis, the prayer off  
 the Lozd callit the Pater noster; It suffices to tha-  
 me, to quhame it dois not appertene of thair offi-  
 ce, nor vocation, to occupy the place of the pre-  
 chairis, or techeartis in the cōgregation. As to ye  
 Sacramētis, & all vther secretis of ye scripture  
 stand to ye iugemēt of thy pasture wout curious  
 rellonnyng, or cersyng of y secretis of godis word,  
 quha bēris thy burding in all materis doutfull a-  
 bone thy knowlege cōfōrme to ye saying of ye **Heb. 13.**  
 postole: Obey vnto your superiouris & be subiect  
 vnto thaim, for yat wache for you, as yat quhilk  
 sall geue ane coumpt for your saulis. And in cais  
 thay be negligent, ressaue doctrine of the kirk as  
 the tyme techeis ws. Be this way, (quhilk is cō-  
 fōrme to godis word, & al veritie) it salbe alie to  
 all men, quhat place, or estait in the cōgregation  
 that euer he occupy, to beir his awin burding.

¶ Relieif of all materis doutfull is to be hade  
 be the kirk to all priuat pasturis, & thay agane to  
 be the relief of the rest of the members of the con-  
 gregation. Perchance, thow wyl speir at me gif  
 it be expedient for mé (to quhame it appertenis to  
 be heraris in the cōgregation) to reid the scrip-  
 ture? Trowlie the opinioun of learnit mé in this  
 questioun is verrey different, notheles, because y  
 kirk

We have to be  
 cōuenient for  
 F p 42 to lay downe  
 read

in discrete iudice  
of the learned men and  
by the church not to  
be followed.

¶ 2. Re. 11.  
show us anuall or  
the first of people  
to make scripture  
of the fruits  
concord to the

like as it hes nocht diffynit that upon, mē may  
speik frelie, sua it be to ane mesure, & reason. As  
to my opinioun, trewlie I think it expedient to al  
sic as wyl reid the scripture tēperatlie, as I wald  
say in sic ane man as may mak thaim þ mair ha-  
pyll to beir thair atwin burding, quhilk is to leue  
cōfōrmie to the law, and wyl of the Lorde. As be  
exemppill, geue thow be inclynit to the vnreasona-  
ble desyre of ye flesche, þ sal reid ye scripture & al  
ye places quhairinto god hes declarit his wraith  
aganis voluptions mē thow sall mark: and mak  
thy wyfe, thy barnis, thy houshold to knawe the  
samyn, that thay may flee the yre of the Lorde. As  
is the historie of kyng Dauid quhare he cōmittit  
adultrie w Barlabē Uriys wyfe. And als thow  
sall mark the seuer sentence of the Apostole, say-  
ing, Adulteraris, & fornicatouris sal not be pos-  
sessouris of the kyngdome of heuyn. Geue thow  
be inclynit to creuelitie: mark the historie of Abi-  
melech, quha for his gret creualtie maid ane mis-  
cheuous end. Als thow sal mark ye terrible word  
of the Apostole, saying, iugemēt sal be to hym but  
mercy, quhilk hes nocht bene mercyfull. Geue þ  
be temptit with dispare, call to remembrance the  
gudnes of almyghtie god towart ye marie Mag-  
dalene, quha wes ane gret synnare: Peter, quha  
thysc denyit his Lorde. And als Dauid, quha  
ekit creultie tyll adultrie. Nocht theles, thaye all  
gat the fauoure of GOD, be mercye, & repētance.  
Walde GOD thair wer als meny cōtrefatit thair

2. Re. 11.

1 Cor. 6.

Jud. 9.

1. Iaco. 2.

Luc. 7.

Mat. 26.

2. Re. 11.

repentance as dois thair vice: quha all thre suc-  
 pit rycht sair fo; thair offences. Schothlie, there  
 is na kynde of vice, bot thow wyl fynde exampyl  
 in scripturis geuand the occasiō to beir thy bur-  
 ding, and lafe, ad feir thy Loꝛde GOD. Reding  
 the scripture efter this maner, trewlie, it is con-  
 mendabyll and Godlie. Bot geue thow redis ye  
 scripture (as mony dois in yir dayis) to se quhat  
 places thow can thraw aganis þ godlie doctryne  
 of the kirk, vnder the pretence of goddis woꝛde,  
 seikand ane libertie to thy awin fleiche, or ellis to  
 be thocht singulare in thy awin opiniō, steirand  
 by continuall stryfe, and debait in ye congrega-  
 tioun, aganis ye tressauit faith & doctryne quhilk  
 þ kirk of god hes cur techeit ws fra aige to aige,  
 fra tyme to tyme, fra zeir to zeir, cōfoꝛme to god-  
 dis woꝛd: Trewlie, I dar baldlie say, better yow  
 had neuir sene the scripture. Foꝛ conclusioun, a-  
 buse all thing lat euery priuat mā, quhat vocati-  
 on that cur God hes callit hym to, flee curiosi-  
 tie in seikying of the secretis, and misteris off the  
 scripture, in speciale sic as the sacramentis, pre-  
 destinatioun, fre wyl, and iustificatioun. I call  
 curiositie, to ony priuat mā on lyfe to seik ane y-  
 ther vnderstanding of thir secretis, nor the gene-  
 rale counsallis hes all reddy thecheit ws: quha in  
 declaratioun of materis doin it, necessarie, or ex-  
 pedient to be knakin foꝛ all.

Ex. 22. 28. 29.  
 How the lawe  
 of Moses of Moꝛse  
 made scripture.

Mark  
 quhare is  
 curiositie

christin mānis saluatiōn, assurtiſſe hes neut er-  
 tit. Thus, refusand our awin iugement, and all  
 ether priuat mānis (how godlie oꝝ weill leaunte  
 that eue thay be) in al materis doubtū pertening  
 our faith, submittyng our iugement to the kirk:  
 It salbe asie foꝝ euery mā, it aint a lawit, to beir  
 his awin burding be ꝑ grace of GOD, in sick ane  
 mān, as ꝑ sal cleirlye plaue ꝑ woꝝdis of our salue-  
 our facill to be vnderstād, sayng: My yok is swe-  
 et, and my burding is lycht. Be the cōtrar wyl ꝑ  
 thynk, that it is thy burdinge to ceasse eue the  
 secretis of goddis woꝝd be thy laboure, oꝝ ꝑ sup-  
 porte of ony noumer of priuat mē, be pferrence of  
 scripturis, specialie sic as GOD, hes nocht callit  
 to that vocatioun: I beleue it salbe hard to plaue  
 the yok of the loꝝde to be plesand, asie, a lycht, (as  
 it is in deid) ād als, difficile, oꝝ rather impossible  
 tyl euery mā to beir his awin burding, be ꝑ meinis  
 and way. Besydis this, all christin mē suld be cō-  
 foundit be diuersitie of opinioun, as I schew the  
 of befoꝝe. That efōꝝ, I dar baldlye say, luke al ye  
 oꝝdour quhill eue wes tane amangis christin mē  
 sen ꝑ tyme of ye apostlis to this dayis, to be satisfut  
 assurtiſſe in all materis doubtū pertynyng ye faith  
 specialie to knaw the secretis of the sacramentis:  
 wes bꝑ gūrale cō'alis. Crew it is, to cōfer scrip-  
 turis wꝑ scripturis, and als to mark the iugemēt  
 of the ancient doctouris of ꝑ kirk (as thay quha  
 cōuent in generale counsallis eue oꝝdourlie, and  
 crewlie did) it helps mekle foꝝ the vnderstāding  
 of

Wash. u.  
 7. 20

of goddis worde, bot that is nocht sufficient.

For quhy, I beleue thair is not ane docto; quhilk  
suir wes in the kirk ( as thair hes bene mony ba-  
ith godlie, & weil learnit ) quhilk had greter kna-  
wlege of the scripture, no; had the Apostlis: & zit  
thay differit the sentence, and iugement to ye ty-  
me thay cōuenit in ane generale counsale, as scri-  
pture planelie techeis vs. This ar we assurit þ  
it is nocht euery priuat mānis burdyng to cearse  
the secretis of the scripture, & als constraynit fer-  
melie to beleue the generale counsalis dewlie cō-  
uenit, to represent the vniuersale kirk off GOD,  
quhairby all the rest of the membrys of the cōgre-  
gatioun salbe satisfait and pacifait in cōscience in  
all secretis of ye scripture necessare to be knawin  
for; ane christiane mānis saluatioun, and al vther  
doutis cōcernyng faith and religioun: vther wa-  
pis, to oppin ane plane port tyl al erroris quhil-  
kis euir hes bene sen þ incarnation of Jesu christ,  
& euery mā to tak quhat opiniō he plesis, leuād  
in perpetual debait, & cōtrauerse for; the faith.

#### THE TENT CHAPITRE.

**T**O Geue the redare farther perswasion off  
this cōclusiōn abone reherlit, be þ quhil-  
k is maid manifest the secund part of ye  
argumēt, quhilk wes. Gif the gene-  
rale Counsalis representis the vniuersale kirk  
of god o; not? Now wyll we answer to the thrid  
part of þ argumēt, quhare questioun is, gif pair

WCCY 116H

Lehrst.

7 60 3. 2 49 10

51.

1 Cor. 12

v. 10.

1843, 11.

lyfe wes godlike quhilkis cōuenit in gñral zsalis;  
as wer the lyues of þ̄ apostlis o; not? Trewly wil  
we zsidder all the gñrall zsalis, quhilkis hes bene  
frape first to ye last, we sal cur fynd, þ̄ thay wer þ̄  
maist godlie. & best learnit mē in þ̄ warld fo; þ̄ ty-  
me. It is not vnknewin to me, how þ̄ sum obiec-  
tis to this, mutimurpung vniustlic, that thair de-  
liberationis, & interpretationis of scripturis de-  
claris the cōtrar. To the quhilk god wylling we  
sal answer in the awin place. Nochttheless, fo; cō-  
sideration of this present purpose albeit þ̄ thay s  
quha cōuenit in generale cōsalis had bene vicus  
(as yai wer not) it argumētis not þ̄ yair vice did  
dirogatioun to thair authoritie, because þ̄ almy-  
chtie GOD wirkis not w man in authoritie in re-  
spect of his persoun, quhilk beris authoritie, bot  
rather to declare his awin infinite power, & gud-  
nes in respect of the cōgregatioun cōmittit to mā  
in authoritie. As be exempyl, we reid þ̄ Cayphas,  
(quha wes als wickit anc uniuiser as hes bene in  
the kirk of GOD sen his tyme, o; of befo;e) spak  
trew prophetic: and (as pe text sayis) not of him  
self, bot because he wes cheif preist of that zeir.

¶ Mark gude redare, how wonderfullie GOD, wickis his authoritie in maner foresaid. The text sayis planelie that he spak pphesie (quhilk is the gift of GOD) nocht of hym self, as the scripture wald say, nocht in respect of ony gudnes that wes in hym, bot because he wes cheif prest of yat zeir, as the scripture wald saye, in respect of his authoritie quhilk he had of god : quhareby it may



he persauit how wonderfullie god wikkis of-  
mes be ane wikkit instrumēt being in authoritie, as  
may stand to the weill of ye cōgregatioun cōmittit  
to his cure. & to the gret magnificence, prayse, and  
gloze off hym quha is omnipotent.

**A**ls it is wyttin of the thre hyse mē pat come Math. 2  
fra ye orient, sayand, quhair is he quhilk is boꝛne  
kyng of Iowis: off the quhilk Herod quha wes  
kyng being asrayit, and al the Cietie of Iherusa-  
lem w<sup>th</sup> hym, cōuenit ye pꝛincipalis of the pꝛiestis, &  
sperit at thame, quhare Chꝛist suld be boꝛne: that  
āswerit, & said, i Bethleem Jude. **W**ark gude  
redare, how that this infidelle pꝛince Herod pꝛe-  
be ane ordour, & cōuenit the pꝛincipalis of ye pꝛe-  
stis to ceasse, & knaw, quhare Chꝛist sulde be bo-  
rne, & thay beand cōuenit, how GOD wꝛocht with  
thame in authoritie sua pat thay trekle interpe-  
tit ye scripture of God, & answerit Herod accordig  
to the scripturis: Nocht w<sup>th</sup>standing ꝑ the intenti-  
oun of him quhilk sperit ye questiō wes bngod-  
lie (as the pꝛoces of the Euangell planelie decla-  
ris) & thay mekle mair bngodlie quhilkis wer in  
authoritie quhame at he sperit his questioun and  
doute. **L**orde God, ar thay not mekle mair igno-  
rant, and imperfect, noꝝ wes this wikkit Pꝛince,  
quhilkis wylfullie cōtempnis to speir, and ressa-  
ue the knawlege of goddis wourd at the ministe-  
ris of the new law, confoꝛme to the doctryne of ye  
kirk, bot w<sup>th</sup> gret misordour, & imperfection, seik-  
is ye knawlege of goddis wourd at men cumand  
but Authozitie, nocht knawande quharefra Ioha. 10.

author  
ut sic - fathic  
indg-  
not hnded  
minded office

Ioha. 6.

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thay cū, noȝ be quhat ord<sup>r</sup> ur. To geue ye suffici-  
ent psuasoun, that vice dois not diroga to au-  
thoritie, thow sall cōsider the wordis of our sai-  
uour Ihesus and to his Apostlis o this maner: 30w  
twelf haue I chosin, & ane of 30w is ane deuyll.

¶ Mark gude redare, y Judas wes ane  
apostole, & ane deuyll, as the scripture wald say,  
nochtwstanding that the deuyll possessit ye hart  
of Judas to betraie his Lorde, & maister, zit the  
authoritie, and office remanit w hym, sua y nane  
wes chosin to be in his place quhil he wes deid, as  
thou may persauce be the actis of the Apostlis. I  
beleue thait is na man wyll thynk, that cur yair  
wes ane minister in the kirk of God sen the tyme  
of y apostlis, quhais vicious lyfe did dirogatiō  
to his authoritie, mair noȝ Judas. Als I trow  
suirlic thait is na christiane mā wyll thynk that y  
ministeris in the new law, quha cōuenit in gene-  
rale counsalis wes sua vicious, oȝ ignorant, (that  
thaye wer nocht habyll to do that thyng quhilk  
ryndit to thair office) as wes Cayphas, and the  
p̄ncipales of the p̄eistis, quha cōuenit at ye de-  
syre of Herod the wickit kyng. Than may it iust-  
lie be perswadit, and inferrit be sic testimonyes of  
scripturis, as at abone reheris, that albeit ye mi-  
nisteris of the new law, quha cōuenit in generale  
counsalis, hade bene vicious, (as thay wer not)  
zit thair lyfe did na dirogatioun to thair authori-  
tie, bot thay mycht do in all soȝtis quhilk ryndit

seried  
church  
may be de  
defended  
us lyffe  
mighthe

77

to thair office, specialie to discern pe rycht vnder  
standing of goddis worde, fra the wraung, to the  
rest of þ̄ mēbris of pe cōgregation cōmittit to pair  
cure, takand vertew, power, & authozitie of almy-  
chtie god, & not of thaim selfis. As be exemple,  
quha doutis bot ane wickit minister, mai minister  
þ̄ sacramētis, hauand als gret effect to the ressa-  
uar, as he wer neuir sua godlie: Because the sa-  
cramētis takis not effect of þ̄ minister, bot of god.  
Sua declaratioun off materis doulsū cōcerning  
the faith ( quhilk we haue euir had of pe generale  
cōnsalis ) takis not effect onelie of the ministeris  
of the new lawe, no; sit authozitie, bot of God: &  
that, specialie in respect of pe cōgregation cōmit-  
tit to thair cure, and to declare the power of hym,  
quha is heid tyll all authozitie that cumis be ane  
o;dur, as efterwart mair largelie salbe declarit.

**T**o perswade this purpose tyl all mē of natu-  
rall iugemēt but learning, gys sua wer, that vice  
did hynder, and derogatioun tyl authozitie: pair  
sulde neuir mā be assurit of ony thing done be mā  
in authozitie. For quhy, quha can be sure gys ony  
man in authozitie is but syn o; not: Geue þ̄ wald  
haue respect to hym quha is authoz; tyl al autho-  
ritie ( quhilk is almychtie God gfo; me to the sa-  
ying of þ̄ Apostole, spekand on this maner, al po-  
wer is of god ) and nocht to man quhilk beris au-  
thozitie, þ̄ sal think it na thyng strange, albeit a  
wickit minister do yat thig quhilk ryndis to his  
office, as may stand to the weil of þ̄ ggregation  
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cc  
 comittit tyll his cure. For quhy, albeit man be pe  
 instrumēt, GOD is the principall wykar, and it  
 quhilk is done be man in authoritie, takis nocht  
 effect of mā onelie, bot of GOD principallie werk-  
 and be mā. Thairfoze sayis the apostolē, he that  
 resystis to the hiear power, he resystis vnto GOD,  
 and workis þe thing quhilk is his awin dampna-  
 tioun. Treuth it is, to do that thing quhilk ap-  
 petynis to his awin singulare weill, it may be, þe  
 quha is in authoritie want the grace of god, to pe-  
 tyne that he know his offence, and cum to repen-  
 tance: as, albeit Cayphas had the spirit of GOD  
 to speik prophetic, quhilk wes to the veritie, and  
 weill of the cōgregatioun comittit tyll his cure:  
 Nochttheles, he had not the gyft of the haly ghaist  
 to do that thyng quhilk ryndit to his awin salua-  
 tioun, because of his induritnes but repentance,  
 refusiand the grace of GOD wylfullie, quhilk wes  
 redde to hym, and all man.

¶ For conclusioun, to geue the superfluous per-  
 suasioun, that vice dois nocht hynder, nor dero-  
 gatioun tyll authoritie: thow sall mark the wor-  
 dis of our Saluour spekyng on this maner. In  
 Mat. 23. the Chyir of Moyles sittis Scribes, and Phari-  
 seis, quhatsumeuir thyng thay bid soth do, do it,  
 bot do nocht as thay do: Because thay bid do, &  
 dois nocht. Off this text it may weill be persauit,  
 that god wyl obedience tyl man in authoritie in  
 doynge yat thyng quhilk ryndis tyl his office) al-  
 beit his lyfe wet neuer sua vicious.

a Rom. 13.

a. Cor. 3.

v. 1. 1. 1.

beneficial

with for

gratuit

direct for saluatio

indirect concernit

not to him selfe

to induce law authori-

tye directly, by

their thair not their

lines m-

quidie

THE ALEVINT CHAPITRE.

**I**T IS not vnknawin to me þ̄ barbour, &  
cōmōn sayngis of mē vnlearnit, spek-  
and on this maner, Quhat and ye hie-  
ar pōweris comand vs þe thng quhilk  
may not stand with þe worde of GOD: we aucht  
rather obey GOD noȝ man. For cōsideratioun off  
thir sayngis, the Authortie that we principallis  
spek of, for this p̄sent purpose, is, of þe autho-  
ritie of the generall counsallis, quha assuridlic bes  
euer declarit all materis dōulsū æcernyng þ̄ faith  
trowlie p̄fōme to godis word: as efterwart mat-  
cleitlie sabe persauit. And as to materis plane,  
I beleif surelie, thair wes neuir authortie quhilk  
come be ane oȝdour (beand ch̄ristin men) þ̄ gma-  
dit ony thing ættrate the commande of GOD. And  
geue thay had sua done, thay wet na wayis to be  
obeyit: As be exempyll, gȝf ony man in authori-  
tie walde cōmand the thng quhilk wer expresse  
aganis the ten cōmandemētis, oȝ ony artycle off  
our beleue, we aucht & suld na wayis obey yaim:  
because it wer aganis god manifestlie knawin tyl  
all ch̄ristin mē. Bot as to materis dōulsū hauing  
apperance for baith the partis, quhilk ar a bone  
th̄p knawledge, thow aucht to ressaue the iugemēt  
of the kirk without questioun, oȝ ressonyng. Spe-  
cialie anent the Sacramentis, and all vther mē-  
steryis necessare to be knawin for ane Ch̄ristin  
mannis Saluatioun. Eue thow weill say,  
quhat

It is comend d  
authortie of the  
cōmōn counsallis  
of the church

Actu. 5. 20

It is a word of  
the authortie of the  
adma fr̄ ch̄ristin  
iden euentward  
Gode cōmandmēt  
It is a word of the  
selected...

5. amers of Gene.  
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quhat and ye generale of alis haue geuin vs ane  
 vther declaratioun of þe sacramētis noȝ may stand  
 w<sup>th</sup> the word of GOD: & Mark (gude redare)  
 the proude ignorance, and gret arrogance of yis  
 sayng, for quhy, may it not iustlie be inferrit, þe  
 he quhilk fyndis falt w<sup>th</sup> it that is done be the ge-  
 nerale cōsallis, tekis hym self of gretar know-  
 lege, and to haue gretar gyft of the haly gaist ta-  
 kand gretare authoritie on hym self noȝ the hale  
 kirk of God: quhilk is repugnant to the word of  
 god expresse, & tyll al oȝdour. For wyl thow luke  
 the scripture all thow thow fall neuir fynd, yat  
 euir it wes lesun to the rest of ye mēbȝis of ye cō-  
 grēgatioun, to fynd falt, oȝ argoun in the cōtrar  
 of that thyng quhilk wes done be the speciale mē-  
 ber of ye cōgrēgatioun appoyntit be God to in-  
 terpret oȝ decerne vpon materis doutsum cōcer-  
 nyng the law. Thairfore, it wes expresse cōman-  
 dit vnder the pane of deith, that the chosin peple  
 of God sulde ressaue ye vnderstanding of ye law  
 (quhēlueir questioun rais for the samyn) con-  
 forme to the iugemēt of the preistis of the Trybe  
 of Leui & hym quhilk wes cheif preist, wout ressa-  
 nyng in the cōtrar. Treuth it is, the preistis of þe  
 trybe of Leui, and als the ministeris of the newe  
 law, quha hes cōuenit in generale counsallis, wer  
 bounde tyll Interpret the Scripture confor-  
 me to the word of God, quhilk thay euir did ala-  
 suritie, nocht of thame self, bot of god quha euir  
 wikkis w<sup>th</sup> authorite, as said is. And alwayis god  
 mon.



Iuge to þ̄ hiear poweris ( in dosyng þ̄ thing þ̄ tyn-  
 dis to thair office ) and na priuate noumer of mē,  
 how godlie, oꝝ weill lemit þ̄ cuir thay be, ⁊ ye sub-  
 iectis mō cuir stād at it quhilk is done be þ̄ hiear  
 poweris ( beyng christin mē cūand to authoritie  
 be ane oꝝdour ) aye, ⁊ quhill, the samyn be redu-  
 cit be sufficient oꝝdour. Speciallie in sic thyngis as  
 at abone thair knowlege, because in the menety-  
 me ye hiear poweris beris thair burding, ⁊ it is  
 na way is the burding of ye subiectis to cearse out  
 ye secretis of goddis word, bot to tak instruction  
 of sic as god hes apoyntit abōc yaim, as 3. schew  
 ye of befoꝝe. Geue thow, o: ony priuat noumer of  
 mē wyll say þ̄ se haue the plane scripture foꝝe 3ow:  
 thay quha cōuenit in generale cōsallis wyll saye  
 ( ⁊ pat trewlie ) þ̄ ye scripture is mekle mair plane  
 foꝝe yame. And als thay haue authoritie of god to  
 decerne on materis doutfull cōcernyng the law,  
 quhilk na priuat noumer of mē hes, as ye experi-  
 ence hes cuir techait ws cōfoꝝme to goddis word.  
 Ettour, quhat sais þ̄ in þ̄ part, bot þ̄ al mē quhilk  
 eũ hes bene geuē tyl errour said afoꝝe ye: Foꝝe wyl  
 þ̄ cōsider al ye gūrale 2sallis quhilk/ cuir hes be-  
 ne fra ye first to the last, þ̄ fall cuir fynd sū sediti-  
 us mē þ̄ wes excellentlie lemit, beand of ye 2trat  
 opinioun, quhilk said thay had ye plane scripture  
 foꝝe thame, takand ye scripture cuir to be thair iu-  
 ge, ⁊ that ye 2sallis errit. Be  
 thir meanis þ̄ fall byng ⁊ renew al ye errours þ̄  
 cuir hes bene cōdempnit sen the time of ye Apost-  
 lis to thir dayis in disputatiō, ⁊ strange new oꝝ-

Overall, the private sector never seems to be followed or credited.

letters of money, or all  
 wide license  
 Vantage scriptures  
 and opposing the  
 'sists against au-  
 thorities, and let  
 ted order - and  
 tendence to a free  
 A way down to  
 Gods Church, with  
 enough to be  
 available to most  
 purged  
 not disorderly curbs  
 enquired.

4  
dout to be tane of the samyn, quhilk wer euirclaff-  
yng confusioun to be in the kirk of GOD.

**T**herefore wyl we conclude cōforme to ye  
wordis of ye Euangell, sen thay quha cōuenis in  
generale counsallis occuppis ye place, and Chyie  
of Hopes be office, and authozitie, specialie to  
declare the rycht ordour in ministratioun of ye sa-  
cramētis and to discern the rycht vnderstanding  
of goddis worde fra ye wryng. for quietnes of ye  
cōgregatioun cōmittit to thair cure, it is ye dew-  
tie of all the rest of the mēbris to obey that thyng  
quhilk mē in authozitie cōmandis, as pleis god  
to steir bp thair hartis to geue declaratiō on ma-  
teris doutsum cōcernyng ye vnderstanding of ye  
law, to the quhilk god is the onelic iuge. And is  
nocht lessum to the subiectis, vnder ye pretence of  
the auancemēt of goddis worde, allegeand ye scri-  
pture to be iuge, to seik ane libertie to thair lustis  
and heresys, makand plane rebelloun tyll au-  
thozitie. For I dar baldlye say, luke the scriptu-  
ris althow, thow sall neuir fynd, that it hes bene  
lesli to þ subiectis to fynd fals, or correct it quhilk  
wes done be the heir poweris and tyll autho-  
zitie be ane ordour, specially in doyng that thing  
quhilk tyndit to thair office. Now sall thow cō-  
sider, how impropietie, and fallie, mē geuin tyll  
opinioun in thir dayis, thairwis ye scripture con-  
trat the godlie menyng of the samyn, aganis the  
kirk. As be exempyll. It is wyttin in ye actis of  
the Apostoles in this maner,

Actis, 5.

**W**e aucht tyll obey God rather than man,  
How sall marke (gude redare) quha spak this  
wordis first. Secundlic, to quhame yai wer spo-  
kin. Thridlic, for quhat cause. And it, salbe easy  
tyl pfaue, geue thay be ppirlic allegit, or nocht.  
The first quhilk said this wordis wes ye cheif A-  
postole Peter with the rest of the Apostolis. Thay  
wer spokin to the hie preist, & the rest of his cum-  
panye. The cause, wes that the hie preiste to the  
rest, comandit that in na way the Apostolis sulde  
teche in the name of Jesu Christ. Thus sall thou  
cōsider, that thay quha gaue ye cōmand, beleuit  
nocht in Jesu Christ, nor his Euāgell, nor hade  
authoritie to cōmand the Apostolis at that tyme.  
Aroun, it quhilk thay comandit, wes expresse a-  
gains the Euangell manifestlie kirawin to the a-  
postolis. Therefore iustlic, & ppirlic said the A-  
postoles, God suld be rather obeyit than mā. **Acts. 5.**  
Be the contrar, thay quha cōuenis in generale coun-  
sails, cōfessis the Euangell to be the trew word of  
God, and ar christiane men hauand authoritie of  
Jesu Christ, quha is heid to his kirk. And als, al-  
the scripturis quhilkis cuit thay haue declarit, or **Ephes. 1.**  
**Coloss. 1.**  
exponit, hes diuers itheris places of scripturis  
geuand thaim iuste occasiōis conforme to goddis  
word: tyll interpret the secretis of the samyn, as  
thay haue done. Quharfor: it may well be pfa-  
uit, how imppirlic, falslic, & vngodlic, me geui tyll  
opiniō i this dayis, applyis, & thairwis p scripture  
strat p kirk of god, quhilk wes ppirlic allegit,

and applyit be pe Apostolis: contrar pe Jowis.  
 Wald God me vulearnit plaut, how wyckit me  
 in thir dayis applyis mony diuers places of scrip-  
 turis, as þ̄ may cleirlye plaue be this scripture a-  
 bone reherfit, geuand thaim occasion of alkynd  
 of wickitnes, specialie of dislobedieñce to thair he-  
 ar poweris. Off all pe vices þ̄ euir thou sall reid  
 punisheit be God, thou sall fynd twa in speciale.  
 One is, the dislobedieñce of the subiectis, the o-  
 ther, pe negligence of yaim quha ar in authorite,  
 quhilkis dois not thair dett, & dewtie to yair sub-  
 iectis & forme to thair vocation: Thow þ̄ quhilk  
 thay ar punisheit diuers maner of wayis. One is  
 speciale is, that oftymes because þ̄ heare poweris  
 and magistratis dissimulis our mekle w̄ pe fal-  
 tis of the subiectis, & als geuis yaim nocht suffi-  
 cient instructioun, first to know thair dett, & dew-  
 tie to almychtie god, thairefter to yair magistra-  
 tis: god pmititis & sufferis þ̄ subiectis to rebell,  
 & be dislobedient to the lawis & comandimētis off  
 the heare poweris, takand the place of authori-  
 tie mysordourlie on thame selfis, quhilk is ane of  
 pe creuell punischemētis þ̄ may cū to all quhilkis  
 ar in authoritie. The exempl is sua familiar in  
 diuers pattis of the world, þ̄ we misse not to tak  
 paine, no; be curius in seikypng of pe samyn. And  
 because þ̄ subiectis seikis not reformatioun of pe  
 magistratis, & forme to pe wyl, & mynd of pe lord,  
 quhilk wer effect my iugemēt, to cal v̄p̄ god be  
 p̄tincuall prayer, be rellōn yai ar not certain bot  
 thair alwin

Two vices by God  
 & specialie punished

disobedience  
 negligence  
 of subiectis  
 of superio-  
 rities

**i. Reg. 4**

Superioris

of inferioris

hac tra-

cto to be

myel a

gaynt

trio

why God  
 scourges

Subjects, who  
 ought to seek for  
 reformatioun of their  
 magistratis by contin-  
 uall prayinge for  
 them & they would  
 rule in this

Wickitnes desiris sic vnworthy heidis to regne a<sup>r</sup> **Tob. 34**  
 bone thaim ) almychtie God wyl prouide sic rew<sup>r</sup> *Subiects punished*  
 laris as wyl byrnyng thame to ye knowlege of god, *by wicked rulers.*  
 and thame self ( perchance ) fer by thare appetyte, **Osee. 13**  
 albeit it may be to thare gret weill at lenth.

Off this we haue diuers exemplis in scripture, ane in  
 spectale wyl we call to remembrance, quhare al-  
 mychtie God take creuell vengeance, & punishe-  
 mēt for vsurpation of authoritie & disobedience.

We reid of thre men, ane wes callit Chozē, the **Num. 16**  
 vther Dathan, & the thrid Abyzon, and for thair  
 vsurpyng of authoritie and disobedience to Moy-  
 ses, and Aaron, ( beying cheif rewlaris to ye cho-  
 sen peple of God ) the erth oppinuit and thay wer  
 swellit, body and saule perpetualie to the hell,

¶ Thairfoze as all gude christiane men wald  
 auoide ye euerlasting wraith of almychtie God,  
 obey y<sup>e</sup> heiar poweris in all thyng done be thaim,  
 quhilk is done be ane ordour, cōfoyme to thair vo-  
 cation. And lat na subiectis mak partie be y<sup>e</sup> swa- **Roma. 13**  
 sioun of priuat men cūand but authoritie: quhilk  
 wes neuir unpunischit be almychtie God, speci-  
 alie to miel i curius ressoning of materis obscure,  
 concernyng y<sup>e</sup> faith: sicks as the kirk alreddy hes  
 tane ordour in to, quhilk is the onelic iuge: and  
 to be iugeit be na man in erth, bot be god allaner- **Hist. eed**  
 lic, as said y<sup>e</sup> godly imperour Constantine, yfozme **Lib. 10.**  
 to goddis worde and all reasoun. For geue that **cap. 3.**  
 thyng be brocht in disputatiō, quhilk is done be  
 the heiar poweris cōfoyme to thair vocatioun, at

the desyre of pryuate men : than sall the world lea-  
ue in ppetuale debait and contrauersie.

THE TVELFT CHAPITRE

**Seu** we haue had iust occasiō (confoz-  
me to goddis word and all resoun)  
in ye chapitre abone reherlit, na ba-  
pis to haue dout of þ thyng, quhilk hes bene do-  
ne be the kirk, in respect of thare lyfe, quha cōue-  
nit in general cōsalis. Now wyl we cū to ye ferde  
part of ye argumēt, quhare question is : gyl thair  
lawis & cōstitutionis at cōfozme to goddis worde  
oz not : For vnderstanding of the samyn þ sal cō-  
sider, that thair is twa extremiteis now ryngād  
in the world. Sum men at sua fcr geuin tyl sup-  
stition, that geue ony mā speik ane worde aganis  
thair indurit custum, & perchance albeit it be ly-  
tle oz na thyng aggregable with the worde of god,  
bot croppin in the kirk be ane abuse rather thā be  
ane bydour, fra hand thay sall estime that mā ane  
heretike. Be the cōtrar thare is sum sua rasche of  
iugemēt, that nocht allanerlie thay wyl cry oute  
on abuse & superstition, bot misbydourlie wyl thay  
condempne al maner of thyng that euit hes be-  
ne vlit oz appoyntit be ye kirk fra ye begynning.  
Betwix thir twa extremiteis geue it plesit GOD  
that the myddis sulde cum furth : apperandlie it  
wer ane gret ease, and ane gret occasioun of qui-  
ettes



etnes to the hale Congregatioun. To cum to the  
myddis ( efter my sobir iugement ) y nerrest way  
wer to esteine first the commande and lawe of the  
Lorde ( quhilk hes procedit of God allanerlie ) a-  
buse all thing. The secunde, to regarde the cōsti-  
tutionis of the kirk, as constitutionis of men.

Bot nocht allanerlie as constitutionis of men,  
bot as constitutionis procedyng of GOD mediat-  
lie ( as I wald say be the wirkyng of God be mā  
in authoritie ) quhilkis aucht and suld be obeyit,  
nocht allanerlie ( as sayis y Apostole ) fo: feare of  
man, bot als fo: feare of God: nocht in compair  
of the wo:de of God, bot to be regardit as the cō-  
mandimētis of the trew ministeris, & organis off  
almychtie God stetit vp be the sprite of God, dis-  
ponād every gude christin mā to be y mair able to  
keip ye law of God. Heir wyl we scho:rtlie answeir  
to the iniuste murmur of diuers men spekand a-  
ganis y kirk on this maner, sayung y ye kirk pu-  
nissis mē mair creuellie fo: transgression of thair  
lawe ( as it wer heresie ) no: fo: the transgressioun  
of ye law of God, quhareby it may be p̄saunt that  
the kirk preferris thair law to the law of GOD.  
Fo: consideratioun of this purpose, thou sall vn-  
derstand, that man is nocht punishte to the rigour  
fo: transgression of the law of ye kirk, bot fo: diso-  
bedience, & the indurit opinioun quhilk he consa-  
uis tharefter, thinkand that he dois na offence  
in doyng of the samyn: quhilk but ouris heresie  
expyes aganis the wo:de of God: as sayis the  
apo:

**Roma, 13**

Apostole, he that resystis the hiear power, he resystis vnto God, and wrikis the thyng quhilk is his awin dampnatioun. Geue ane mā transgres the cōmand of GOD, he grantis hym self to haue done wrāg. Bot geue ony mā wald be idurit, saying, it wer na syn to transgresse the law of GOD, trewly he aucht, and sulde be punissit as ane heretike. Sua it is ye opinioun with pertinacitie, & induritnes, that makis the heresie (quhair vpon the punischment followis) and not ye nature of the deid. For, nocht all syn is heresie, bot al heresie is syn. And to the effect that thou may perfectlie know, that the kirk na wayis regardis, nor esteimes thair law, in cōpair of the law of God: it is lesū in tyme of necessitie to trāsgres þ law of the kirk wout syn, or punischemēt: quhilk wes neȝ pmittit be the kirk towart the law of god, for ony maner of necessitie. Sum murmuris, saying, þ þ kirk offēdis, cōmandig thair law to be kept vnder paine of deidlie syn. Trewly albeit the kirk mak the lawe, it is GOD quha all redpy hes declarit the breking thair of, syn: nocht be nature of the deid for the maist part. (as I schew the off befoze) bot be reffoun of disobedience to þ hiear poweris: Specialie in trangressioun of sic cōstitutionis as geuis occasioun to me to be the maist habyll to keip the commande of god, and is to þ weill of the hale cōgregatioun cōmittit to thare cure, as we reid in diuers partis of the scripture trewell punischemēt following for disobedience,

as I schew the of befoze of Choro. Dathan, and  
Abiron. According to this purpose wytis þæt Apo Num 16,  
stole on this maner, Bether, stand se fast, & keip  
the traditonis quibilkis se haue learnt eldēt her Thez 2  
our precheing oꝛ be our Epistole. Now wyll we Act 15,  
returue to our purpose: quhare cōsideratioun is  
to be had, how the lawis and cōstitutions of the  
kirk disponis al christin man to be the man hable  
to keip the law of God, and is nocht comparit (to  
foyme to the godlie menyng of þæt kirk) to þæt woꝛde  
of God. As be exempyll, we wyl comparit the woꝛ-  
urde of GOD to the wyne yarde. and the cōmande  
of the kirk and al vther hieare power, to þæt dyik oꝛ  
closure of the wyne yarde. Than sall thou vnder-  
stand, that the dike is not ordanit for the self, bot  
to the effect yat the wyld beistis tramp not down  
the tender branchis of the wyne: & wa the cōman-  
dimētis of the kirk and al vther hieare powers ar  
nocht allanerlie ordanit for thair self, bot rather  
to geue mē occasiō to be the man hable to keip  
the cōmand of GOD. Thus, ar thay in error &  
extremitie, quha wald persuaide ye ordināce of ye  
kirk to be tane away: For than suld goddis woꝛd  
be abusit, as gyff the closure of ye wyne yarde be  
castin down, than sulde the wyld beistis distrope  
and deuore the tender wyne branchis. & si this ri-  
gorus iugemēt (mouit pchance on zele but knaw-  
lege as sayis ye apostole) yair is mony in this da-  
yis beleuyng tyl awance ye gloze of god, quibilk  
oppinnis ane plane port tyll all kynd of misdo-

at incontrar ye cōmand of God: as but dout, gylt  
 thow wyll tak away þ̄ ordinancis of the hiear po-  
 weris, and lawis of the kirk: quhilkis þ̄ tyme hes  
 euit techeit us: ⁊ nocht allanerlie the lawis, bot  
 tak away ye ceremonyes, w̄ p̄ces of tyme þ̄ peple  
 in the warld sulde forset, thair wer ane God. For  
 be the outward ceremonyes we ar byocht to þ̄ ma-  
 ir perfect knawlege of god, cōfōrme to þ̄ doctry-  
 ne of all men of godlie learnyng. Treuth it is,  
 geue mē leuit cōfōrme to the law of God: the law  
 of the kirk, and all vther lawis, and ceremonyes  
 mycht be the better spartit. As geue thare wer na  
 wylde: beitis to trampe down the wyne yarde, the  
 dyk wer the les necessare. Perchance thow wyll  
 murmur, and say, that vnder the colour off the  
 cōstitutions of the kirk, thair is growin sic abu-  
 sion, that goddis worde is sclanderit, ⁊ abusit.  
 Albeit yat wer trew, it is nocht cause to tak away  
 ane gude cōstitutioun, for ane w̄rang abusoun:  
 Be reissoun mēis maneris suld be thrawn to the  
 law, the law sulde nocht be thrawn to mēis ma-  
 neris. For quhat is mair precious nor is ye law  
 of GOD: and sit it is daylie byokun, and abusit.  
 Als thow may see, that of all heresyis quhilkis  
 euit hes bene, for the mair parte, men hes tane  
 occasioun of the Scripture. Nocht heles ye falt  
 was not in the Scripture, bot in thare awin per-  
 uert mynd, and lack of gude doctryne: as in ca-  
 as thowndiligence of the gārdnare thare enterit  
 diuers

diuers wylde beistis in the sarde, and vnder thee  
 vmbre of the dyik thay make thare Denmis, and  
 Cauernis: and thairefter cum oute and deuore a  
 tramp down the tender wyne branchis: the dyik  
 hes nocht the wyte bot the Gardnar quhilk wes  
 sua negligent. This wyll thow consider all the  
 constitutionis quhilkis cur wer maid be ye kirk,  
 haupng considerationis of the tyme, and the oc-  
 casien quharefore thay wer maid: thow sall fynd  
 thame aggreabyll with Goddis worde. Chan-  
 sal thow cur persane the salt principallie to be in  
 thame to quhame it appertenis of thare vocatiō  
 to be Instructaris of the peple, and nocht in the  
 ordynances of the kirk.

**C**Perchance thow wyll say, that thare is sū  
 constitutionis quhilkis wer tollerabyll and cōue-  
 nient for the tyme, a now ye tyme hes wrocht sua-  
 yat, thay ar unprofitabyll. Trewlie I thynk  
 that to be verray trew of sum: Nocht theles every  
 man quhilk persauis the salt aucht not to be ane  
 correctare of the samyn: Bot sulde complaine to  
 his poweris, and in cais thay be negligent, de-  
 syre of GOO to steir vp þ hartis of yame to quha-  
 me it appertenis of thare vocatioun to be correc-  
 taris, and nocht to every priuate mā to thynke v-  
 pōne his sele, þ he wyll correct it (quhilk is done  
 be ane ordour) misordourlie. For I dar baldlye  
 say, yair sal mair icōuenientis follow o al thing-  
 is quhilk ar done by ane ordour, no; to thole the  
 abuse

*faulter,  
fawling downe of  
good orders in  
Gods church  
are to be reformed  
for an or-  
dour.*

to ye tyme God puike ane remeid be ane ordour.  
As be crenpyll in cais thair be ane part of þ dike  
quhilk is cōsumit, & seruic of not, 3it euery man  
quhilk passis by, suld not cast dōn þ place quhilk  
he thynkis falteis at his plesour, bot suld (geue  
his zeile be godlie) schaw to þ gardnar to quham  
it appertenis to correct the falt. Thus, suld chris-  
tun mē seek reformatioun ( & that be ane ordour )  
and nocht plane destructioun, and cōfusioun, as  
men dois in thir dayis.

### THE THRETTEINT CHAPITRE.

**T**HAIK As sum mair rigouris and rasche  
of ingemēt, affirmand planele pat pair  
is diuers cōstitutions of þ kirk, quhilk  
may na way stand with ye worde of god,  
sich as is ye cōstitutioun of fastyng at certane ty-  
mes apoyntit: inuocatioun to be maid vnto sanc-  
tis: mariage forbiddin to prestis. Aganis the  
quhilk thair thair mony testimonyes of scriptu-  
ris, specialie the wordis of the Apostole, spekand  
on this maner, In the latter tyme sum fall fal fra  
the faith, forbidding to mary cōmanding to ab-  
stene fra metis quhilkis god hes creat. Thair is  
bot ane mediator betuix god and man. To make  
the redare sufficientlie to vnderstand, how thir, &  
mony beheris scripturis ar falslie, and impropie-  
lie allegit, and interpretit aganis the kirk: pre-  
sentlie wet our poynt, And als pair is diuers v-  
theris,

*1. Tim. 4.*

*1. Tim. 2.*



theris, quhilkis hes habundantie tretit thir pur-  
 posis in ye Inglis toung: Notheles, to the effect  
 that the redare may persaue quhate muris thay  
 quhilkis fortifyis sick erroris dois, baith to the  
 scripture and the kirk of Gede, I wyll speir ane  
 questioun at thir mē, quhilkis ar sua subtile in dis-  
 putatioun, and sua pfoundlic learnt in scriptu-  
 ris, Doctozes, and antiquiteis. The questioun  
 is this. Quhether gyl Hierome, Augustine, Chry-  
 sostome, Origen, and Cyprian, with the rest off  
 the ancient fatheris, vnderstode yir scripturis al-  
 leget be thame, or nocht? I beleue thair be name  
 of thame wylbe sua proude, as to esteime hyin self  
 tyll haue the knowlege, & all thir ancient fathe-  
 ris to haue bene in ignorance. Than wyl I speir,  
 geue thir ancient fatheris vnderstode thir scrip-  
 turis, & als thair knowlege, & zeie, beying als gret  
 to the treu setting furth of goddis word, & gloze,  
 as thairis ar, quha cōtempnis the ordinañce and  
 doctryne of the kirk: quhat wes the cause þ thir  
 ancient fatheris interpretit not yir scripturis, &  
 alleget thame not in contrair the cōstitutions of  
 the kirk, as the vtheris dois: wyll thay say that  
 yir cōstitutions ar croppin in þ kirk sen thir doc-  
 tores dayis: the cōtrar is manifestlic knakin to  
 all men quhilk redis thair werkis: Because thee  
 fastyng of Lentren, and vtheris obseruancis in ye  
 kirk, hes lang afoze thair dayis. And als inoca-  
 tioun vpon Sanctis is alwayis aggregat with  
 the doctryne of þ doctozes. To verify þ þing

I am.

whether thair  
 fathers vnder-  
 stode yir scripturis,  
 p. 94. carnaliter  
 interpretati. the  
 fathers

and being deuote  
 p. 95. towards  
 Gods word,  
 glorie;

which they did not  
 interpret scripturals,  
 as fathers  
 doe nowadays.

whether  
 doctrine of the  
 fathers dayis  
 but by the an-  
 chored

sal reid þ̄ anciet father Jerōe ( quha wes ane of þ̄  
 maist excellēt men of le arnyng, & gude lyfe þ̄ eue  
 wes in the kirk of god sen the tyme of ye apostlis  
 bnto thir dayis ) wryting aganis ane abhorma-  
 ble heretyke, callit Vigilantius ( quha wes i his  
 tyme ) & vtheris diuers quhilkis did mok, & scoone  
 all inuocatiō maid tyll sanctis, & al vtheris oꝝ di-  
 nāces in ye kirk, as vaine mē dois in thir dayis :  
 quhareby þ̄ may p̄saue þ̄ albeit thir wickit opini-  
 ons be laithlie renewit, it is lang sen yat war first  
 mauchit be wickit mē, & iustlie ꝑdempnit be ye god-  
 lie fatheris : for it is sen the tyme of Hierome a-  
 leum hound; eth thȳetie far zetis. This anciet fa-  
 ther in his buke aganis Vigilantius makis pla-  
 ne mētiō ( ꝑdēmād ye samyn tremle be plane tes-  
 timonis of scripture, & iuincible ressonis ) of in-  
 uocatioun to be maid to sanctis, affirmand thair  
 prayer mekle maist helplyke to mē i erth, noȝ onȝ  
 vther mortale creaturis : quhilk he na wayis did,  
 disparit of godis myȝt, oȝ þ̄ Christ hes not a suffi-  
 ciēt mediator; for hym & al mē, bot þ̄ habōndāre of  
 prayer ( specialie of iuste mē ) dois gret help to all  
 chȳstiane men in this miserable lyfe : and pair is  
 nane maist iuste noȝ thay ar, quhilkis ar alreddy  
 with GOD. Als thow sall mark, yat this anciet  
 father put na dout ( as men of fleschelic iugemēe  
 dois in yie dayis ) bot þ̄ blyssit spȳetis off thame þ̄  
 ar departit, knowis perfectlie the prayer, and in-  
 uocatioun of mē in erth : as þ̄ may habōndant-  
 lie p̄r saue be his werk abone reherfit. Als for  
 ter-

Vide Hie-

ro. contra

Vigilanti-

um.

inuo. at. s. auct.

of p̄yence rejected

by qu. do. adduced he

re. q. uic.

some say me. se. sayne

re. sayne

sayne of iude me

re. i. mediat.

re. i. mediat.

some say me. se. sayne

re. sayne

sayne of iude me

re. i. mediat.

ferther knowlege of this purpose, I shall reid the  
 excellent father of godly lernyng, and gude lyfe,  
 Augustyne, wyrtyn vpon the Euangell of sanct  
 Johane. & in mony vther places. Thow sal yf  
 hys reid Chrysostome, Origen, not p'termit-  
 tyng the godlie Byschop and martyre Cyprian.  
 Schoxtlic, luke all y ancient fatheris (quha pic-  
 sis) thair is na purpose thay treat of. quhilk pat-  
 ar mair plane in to. (aggreand all in ane opiniō)  
 no; inuocatioun to be maid to sanctis. fasting. ac-  
 cōrdyng to the godlie ordynance of the kirk, cha-  
 stitie to be obseruit and kept, specially be preistis.  
 Geue thair be ony man (as I thynk yair be mo-  
 ny specialie of yir vagabund p'chearis cumand  
 but authoritie) quhilk beis disdane aganis yir  
 sayngis. lat hym try & contrat be y word of God  
 propitlie allegit, conforme to the interpretation  
 of ye ancient fatheris (quhilk thay can neuer do)  
 and lat nocht euery mā cry out iniustie on y god-  
 lie ordynances of the kirk (quhilkis cur hes be-  
 ue obseruit sen the tyme of the apostlis to this da-  
 yis) at his appetite. thair and goddis word by y  
 godlie menyng of the samyn. to be re scheild. and  
 buklare to his lusties and heresies. Walde GOD  
 mē vntearnt quhilkis ar growin sua proude and  
 curious. that thay wyl na wayis obey the kirk.  
 Wei he byll to reid the scriptures allegit be sediti-  
 mē in thir

Alph.  
 Trac 84  
 11. 88.  
 Cyprian  
 10. Rom.  
 44 2. in  
 Math 16.  
 5. Orig.  
 H. m. 6.  
 in Iesaya-  
 ne & Lib.  
 2. in Epist.  
 45. Roma.  
 Cyp 1. b.  
 1. Epist.  
 4. C. m.  
 l. m.

1. in Iesaya-  
 ne & Lib.  
 2. in Epist.  
 45. Roma.  
 Cyp 1. b.  
 1. Epist.  
 4. C. m.  
 l. m.

dayis aganis the ordnances of ye kirk : & thair-  
eſter had iugemēt to cōfer the ancient fatheris in  
declaratioun of ye ſamyn : quhareby thay mycht  
pſaue how wonderfullie thay ar abuſit.

**O** gude Lorde quhat ignozance : quhat wye-  
ketnes : quhat myſcheiff : quhat abhominatiōn :  
quhat hereſeis ar croppin & regnis now in þ har-  
tis of the fleſchelic, ignozant, & miſerabyll peple :  
Sua that thay quha wyl maiſt bylie ſwage pair  
fowle appetite be farſing of pair belleis in tymes  
forbiddin, proudelie diſſobeying authoritie, ge-  
uand oppin ſklander w plane iniurijs in contrar  
the cōmoun weil: ar reknit to be maiſt godlie, beſt  
beſene in ſcripturis, doctores & antiquiteis : Ze &  
to be the verray mynzeons of Chriſt. Is he nocht  
eſtimit to be ane verray bulwerk for ye defence of  
godis gloze, quhilk wyl perlie ſay ( cōtrar þ kirk  
of GOD, & all ye ancient fatheris of the ſamyn ) þ  
it is Ydolatrie to mak inuocatioun of Sanctis ?  
Is it nocht thoht, þ ye preiſt monk or fleſchelye  
forloppin freir, followis treulie ye verray doctry-  
ne of S Paule: quhilk is rynnegaſ fra his reli-  
gioun, & makis ane monſterous marriage, and it  
wer w ane Non : and yt he wyl ſweir, and ſaye,  
that all that he dois, is for the gloze of GOD, & the  
libertie of þ Euāgell. O intollerabyll, blaſphe-  
matioun, ſurp, & wodnes. Now ar the wordis off  
ye cheiſt apoſtole Peter cū to in effect, ſayād, yat  
his deirly beluſſit brother Paule, had wyrti mo-  
ny thyngis, in ye quhilk ar ſū harde to be vnder-  
ſtand

Althow  
will make  
vante  
dec  
Gods  
glorie  
ye

2. Pet. 3.

ſad, quhilk mē vnſernit, & incōſtant puertis (as  
vtheris ſcripturis) to thair awin dampnatioun.  
Now may ȳ wordis of ȳ Propheit p̄tirlic be ap-  
plyit, ſaying, wa be vnto ſow quhilk callis the e-  
uyll gude, & the gude euyll, eſtymeing lycht to be  
myrknes, and myrknes to be lycht.

Isay. 5. v. 20.

THE FOVRTENT CHAPITRE.

**P**ERCHANCE Sum zelus mā hauynge  
picie of ye put miſerabyl pepyll wyl ſay,  
quhat wōnder is it, albeit ye ſimple peple  
in yit vnhappy dayis be abuſit w̄ errouris  
blyndit in ignozāce, drounit in vice? Is not here-  
ſie p̄cheit planelic but puniſchemēt be mē cūand  
but authoritie: & thay quha ſulde p̄che ye trow  
word of god, & fōrme to thair vocatiōn & leuyng  
quhilk thay haue thairfōr, ar, (as ſayis ye Pro-  
phet lyke dum doggis, quhilkis can nocht bark)  
nolder p̄cheis thair ſelfis, no; cauſis p̄cheyng  
ſufficient to be maid to reſyſte errouris: ar nocht  
thay quha ſulde gude the peple mair ignozante  
nor the ſimple pepyll ſelf: & quhate can cū of yat  
bot as ſayis our Saluour, quhē ye blyndē ledis  
the blynd, baith fallis in the fowle. Ar thay nott  
oppin ſclanderaris of the cōgregatioun (fo; thee  
maist part) quhilkis ſulde be myrrouris of gude  
lyfe: ar nocht all eſtatis declynit fra the way, and  
wyll of the Lorde: We we nocht daylie be experi-  
ence, gyl and Benefice baick, the gret men of the  
realme

the true reſpect  
playne & amiable  
vnto the ſimple  
take of goddour  
the trouthe of al-  
the ſtepes of chriſt  
and theſe memo-  
yours  
in agaynſt errour  
ſubtille p̄cheis

Isay. 56. v. 10.

Mat. 18. v. 12.

Pſal. 52. v. 4.

alceſet prince

ſubiect

ſon

ſon

**Num. 22**

ſon

**1. Tim. 6.**

ſon

realme wpll haue it for tēporale rewarde ( & ſua  
tē prince is maid to be ſubiect to the vnreſſona-  
ble deſyre, of thame quha ſuld be ſubiectis to pair  
prince ) oꝛ ellis pai wpl ſteir bp ſeditiō, be diſſ be-  
dient contrar godis cōmand, ſerue as thay think  
gude, w ppetuale grudge, & diſdane : & quhē pai  
haue gottin the benefice, gyl thay haue ane bꝛo-  
ther, oꝛ ane ſone, ſe ſuppoſe he cā nolder ſing nō  
ſay, noꝛ ſcheit in vice al his dayis, fra han he ſal  
be montit on ane Mule w ane ſyde gown, & ane  
tound bonett, & than it is queſtioun, quether he  
oꝛ his Mule knawis beſt to do his office. Per  
chance Balaames Alle knew mair nō: pai bath,  
Quhat wounder is it ( quhen ſick diſagylit per-  
ſonages ar choſin to haue Chriſtis ſtok i gyding )  
that ye ſimpyll peple be wickit, ( as thay ar in de-  
id ) eſtimāō vice to be virtue, & virtue to be vice?  
& nocht allanerlie ſick mē ar croppin in ye kirk be  
meanis of ſum wickit gret pſonages : bot ꝑ maye  
ſe daylie lykewyſe be experience, ane bairne, and  
ane babe, to quhame ſcarcelie wald ꝑ geue ane fa-  
it apill to help, get per chance fyue thouſand ſau-  
les to gyde. And all for Auarice, ye rute of all vi-  
ce, ꝑ pai parentis may get ye proſpect of ye bene-  
fice to thare awin ſingular eꝑmoditie, & the pure  
ſimpyll bairne ſcarclie gett to byng hym by ver-  
tuuſſie, the cōuent and place quhare GOD ſuld be  
daylie honourit and ſeruit, gais elene to rewyn-  
end ſit thay quha ar the procuraris diſponaris, &  
byſteraris of ſick monſterus fauſſis to be in the



kirk of GOD, at ye maist p<sup>r</sup>incipalis cryaris out,  
 on the vices of kirk men. Ecce the kirk had the  
 auld ancient libertie (as perchance sum tyme it  
 had) þane Byschop wer frelie chosin be his cha-  
 pitre, þe abbot & prior be þe quent, & of þe quent: thā  
 sulde be qualifit men in all the estatis of ye kirk:  
 than sulde all heresers be slemit, & the peple weill  
 techeit. This wer the way to cū i at the dur to be  
 ane minister in þe kirk of god, quilk our Salue-  
 our spekis of: quhare now be tyrannie, and A-  
 uarice (for the maiste part) as it wer theuis, or  
 byggantis we creip in at wyndoys, or bak durris.  
 And this (blyndit in Auarice) gret me trowis to  
 mak vp pair housis be abusioun of þe patrimony,  
 and rentis of the kirk: quhilk but dour salbe vt-  
 ter teryne (albeit it be pleisand for the p<sup>r</sup>esent) to  
 mony gret housis, besydis the gret petrel & dain-  
 ger, on ye latter day. ¶ The day, the day, þe ter-  
 rible day sall cum quhen the vnhappy Auaricius  
 man sall warv the tyme that euer he had the bz-  
 ether, or sone, to quhame he bure sic fleschelic and  
 vngodlic fauour, as to steir hym vp to be ane gy-  
 dare, & rewar of Chyristis floke, quhilk culde not  
 gyde hym self: The malheurius p<sup>r</sup>ince sall wa-  
 ric ye tyme pat euer he wes sua mischeantlic sub-  
 iect to þe vnreflexable despye of his subiectis: The  
 miserable ignorant stetit vp in authoritie sall curs  
 þe tyme that euer he take on hym þe charge, quhilk  
 wes na wayis

Ioha. 10.

people brought bloud  
 and christ's death  
 perished  
 Gods church  
 glorie  
 vices  
 vices  
 The deuce  
 of all  
 people  
 in  
 in  
 in

content for hym: In ye menetyme the pure sim-  
 ple people sua deirlic bocht be ye blude, & deith off  
 Iesu Christ our salucour miserablie perischeis,  
 the kirk is sclanderit, God is dishonourit, all here-  
 syis, wickitnes, and vice regnis. As to me I wyl  
 say wa thyng: bot humelic besek the Lord God,  
 tyl I illuminat ye hartis of y Magistratis (speci-  
 alie quhilke hes the authoritie to be the bystera-  
 ris of faithfull ministeris in the kirk of God) to  
 prouide slich qualifeit Pastouris as wyl do con-  
 forme to thair vocation, & as may be to ye gloze  
 of God, croneratioun of thair awin cōsciences, &  
 thairis quha puidis thaim to haue authoritie, ad  
 gouernment of Christis flok. And als I besek y  
 leuyng god, y thay quha at all reddy ministeris  
 in the kirk of God (specialie quha occupys the  
 place of the Apostoles be office & authoritie) call  
 to remembrance the Seuer & rigorous sentence off  
 the Apostole, saying, wa be vnto me, and I pre-  
 che not. And als the wordis of y Prophet sayid,  
 wa be vnto sow Pastores of y Israell, quhilke fe-  
 idis your seifis, & nocht my flok, Quharethow  
 the Pastores doyng thair dett, and deuote to the  
 simpill people cōmittit to thair cure, all Here-  
 syis, wickitnes, and vice sulde be suppressit: the kirk  
 vnsclanderit, and GOD honourit, to quhame be  
 gloze for euer.

1. Cor. 9.

Ezek. 34.

¶ Vencueleit redare, as it hes pleisit God to  
 geue ws grace, we haue answerit tyl al ye partis  
 of y argumēt aboe reherlit, & obiectit aganis our

purpose. first, quhare questioun wes: gyf thay  
quha cōuenit dewlie in generale consalis had the  
sp̄rit of god as had the Apostolis, o; nocht? we  
schew the, that lyke as it wes necessare, yat h̄ kirk  
of GOO suld indure, and be gouernit i faith and  
religioun to the gloze of god, on to the end of the  
warld: Swa wes it necessare, that the gyft of the  
h̄lp gaul suld indure, & remane w̄ the cheif mi-  
nisteris of the cōgregatioun (in doyng yat thing  
quhilk ryndit to pair office) to ye end of h̄ warld:  
cōforme to the wordis of our Salucour spekyng  
vnto his Apostolis in the personage of the rest of  
the ministeris of the kirk of god quhilkis wer to  
succeed in the apostolis place, sayand, I sall pray  
the father, and he sall geue zow ane vther cōfo: Ioh. 14.  
ter, quhilk may byde w̄ zow fo; euit, the sp̄rit of  
veritie. Quhare questiōn wes, gyf thay quhilkis  
cōuenit dewlie in generall cōsalis representit the  
vniuersale kirk of god, o; not? I schew ye diuers  
reissōis p̄swadyng the samyn, cōfirmand thame  
be plane testimony of scripture, insafer as thay oc-  
cupyt the place of ye Apostoles be office, & au-  
thoritic: (to quhame it appertenith as h̄ speciale  
mēber of the cōgregatioun appoyntit be God, to  
tak ourdour in al materis doutfū concernyng ye  
faith) & als thair authoritic geuin thaim of god.  
wes, and is als sufficient in ail sortis, as wes  
h̄ authoritic of h̄ p̄cissis of ye Trybe of Leui: It  
followis weil, quhatsumeuir thing was done be  
the

the laoids ministeris for ye weill, and quietnes of the cōgregation cōmittit to thare cure, hade the samyn strength and effect, that it had quhilk wes done be the Apostolis, or the ministeris of ye auld law, for the quietnes of ye congregation cōmittit to thare cure I gaue the hye wyle iuste occasiō to be oute of doute of that thyng quhilk wes done be thame quha cōuenit in generale counsails, without respect of thare lyues: be resson, yat albeit thay had bene vicious (as thay wer nocht) sit pair vice did na derogation, nor hynder to thair authority. Off this I gaue the diuers ressonis cōfirmand the samyn be plane testumōne off scripture, sitch as wes of <sup>4</sup>Capphas, and the prestis in the auld law, quhilkis cōuenit at the desyre of yewickit kyng Herode, quha, nocht wstanding yat thay wer als wickit ministeris, as our wer in the kirk of God: sit thair vice did na hynder, nor derogatiō to thair authority, bot thay had y grace of god to do y thyng quhilk ryndit to thair office. As towart the lawis, & cōstitutions maid be the kirk: confer thame w the scripture (quha plesis) treulie vnderstand, conforme to the interpretatiō of y ancient fatheris, hauand cōsideratiō of the occasiōis, & circumstances of ye tyme: I dar bauldly saye (cōfor me to the doctryne of me of godlie learnyng) thay sal be fundin aggreabyll w goddis word, dispon and euery christiane man to be the mair habyll to keip the law of God. Thus hes y iuste occasiō confor me to the scripture of almyghty GOD, resson, and authority, to be sa-

generally, courts in matters of truth in the double insurance case are regarded according to local needs and circumstances.

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asseit assurtellic in al poyntis of ye argumēt abone  
 reherlit: nocht doutyng bot ye gentyl redare wyl  
 tak in fauour; albeit we haue bene ppolit in do-  
 yng the samyn, be resoun, that nocht onelye we  
 answert formalic to the four principall heidis of  
 the argument, bot als to diuers vtheris doutis,  
 cōmoun sayngis and opiniōis quhair wē mē vn-  
 learnit (for ye maist part) ar abusit in yir unhap-  
 py davis. And now conforme to our p̄mōis be  
 the grace of God wyl we p̄ceed on vtheris que-  
 stionis mouit in the contrar of our purpose.

## THE FYFTENT CHAPITRE.



**E**R Efter followis ane argumēt  
 mouit incontrar our purpose on  
 yis mañ. Quhair sūeith ye spirit  
 of God is, thair is treuth & very-  
 tie wout repugnāce oꝝ p̄trarietie.  
 Thair hes bene diuers generale  
 cōsals repugnant ane vnto ane vther. sua y ane  
 hes edēpuit yair, quhill ane vther hes approuin.  
 Therefore it followis y ye gūrale ḡsals hes nott  
 had y spirit of god, nor ar ye speciale member off  
 y aggregatiō appoyntit be god to tak oꝝdour i ma-  
 teris of debait ecernig faith. For vnderstādig of  
 yis purpose, y sal glidder quhen y misteis in ye  
 new law enuent i gūral ḡsals. yair hes thair hedis  
 i special quhair of yair tretit: And hes to tak oꝝdo-  
 ure in materis concerning religioun, ane vther  
 to tak oꝝdour in materis concerning faith. I cal

the spirit of god  
 is treuth & very-  
 tie wout repugnāce  
 oꝝ p̄trarietie

the spirit of god  
 is treuth & very-  
 tie wout repugnāce  
 oꝝ p̄trarietie

Religio

What be  
matters of

2 Faith

How matters of  
Religio ceremonial

may be changed  
whens the  
derogatio  
to a  
of general coun  
cels  
Actu. 15.  
ch. of  
to be

Actu. 15.

2 matters of faith  
may be altered  
in general  
of necessity  
of law

materis concerning religion, ceremonies, customs  
ordinances or lawis maid be the kirk, geuād chri-  
stin mē occasion (as I schew the of befoze) to be  
the mair habyll to keip the law of god. I cal ma-  
teris cōcernyng faith, interpretatioun of ye word  
of GOD, specialie that is necessare to be knawin,  
& vlit for ane chystiane mānis saluation, as ar ye  
sacramētis. As towart materis cōcernyng religi-  
oun, trewlie yair hes bene diuers generale cōsa-  
lis quhilkis hes maid lawis & ceremonys, nō  
ut be the occasion of the tyme, and cōditioun of  
the peple cōmittit to yair cure, quhilkis, as ye ty-  
me alterit, and cōditiouns of the peple sua wes it  
thocht expedient be the kirk to alter sum lawis &  
ceremonys, quhilk argumētis na imperfection  
of ye generale cōsallis. For quhy, almychtie god  
(quha is and cur wes patron of all perfection)  
maid diuers lawis, & ceremonys, as his godlye  
wylseome ad prouidence thocht expedient to his  
chosin peple for the tyme, quhilkis efterwart wer  
alterit, cheangit, & cessit as the occasion seint,  
as thow may cleirly persane bair in ye auld te-  
stamēt, & new. Swa thow may pfaue þit argu-  
mētis na imperfection, the alteration of Lawis  
acording to the diuersitie of tyme, and conditioun  
of þ peple. As towart materis cōcernig faith, luke  
all the generall counsallis fra the first to ye last, þ  
fall neuer fynd pat cur ane hes exponit ane testi-  
monye of scripture necessare to be knawin for ane  
chystiane mānis saluation, quhilk ane vther hes  
ex po-





ynare to be thought  
of R. Schepherd's  
quarrel with  
the Synagogue.

the title of opinion  
may freely be de-  
fied by prelat  
leth. H. H. H. H.  
be orderly determi-  
ned by General  
rule.

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leth. H. H. H. H.  
be orderly determi-  
ned by General  
rule.

cōfalis. Als þ̄ sall vnderstand, þ̄ the question tre-  
it in this prouinciale gsale wes not toward ye in-  
terpretation of scripture: For quhy, the scripture  
makis na mētioun, quether gōf þat quhilkis ar  
baptizate be heretikis, ar to be baptizat agane o:  
not? Bot wes ane questiō of opiniōn, quhairinto  
mē in authoritie may speik frelie (specialie hauād  
apperāre as þat had mouit on godlie zeie aganis  
heretikis) ay ⁊ quhill the generale gsale had ta-  
ne ordour thairintyll. Thairfor this argument,  
⁊ all vther siclyke makis na dirogation to the ge-  
nerale gsalis: quha assurtie in al materis pēte-  
nyng faith, neuir erit no; variit.

¶ Be the contrar, wyll þ̄ cōsider the iugemēt  
⁊ doctrine of all sic factius ⁊ curius men, as dis-  
danis to resauē of ye kirk, the trow vnderstandig  
of the misteris of goddis word gforme to ye doc-  
tryne of the samyn, ⁊ thow sall casilie pfaue, that  
not allanerlie ar thay repugnant, variant, ⁊ incō-  
stant in materis cōcernyng religioun: Bot lyke-  
wyse in materis cōcernyng faith. The examplis  
ar familiar tyll all mē quhilkis plesis to reid and  
gfer thair werkis. The first in thit dayis quhilk  
stert by seditioun, refusand ye iugemēt of þ̄ kirk  
in materis cōcernyng faith ⁊ religioun, wes ane  
callit Martin Luther: quha wes ane Augustine  
freir, flāg tyme pairefter maid an mōsterus ma-  
riage w ane Non. Ane vther wes callit Johane  
Decolapaudius Almayne boyme: quha wes lyke-  
wyse ane rymngat monk fra his religioun. Thir  
twa prellus patronis of irregulare religiō ar als

89  
 strarius ilkane to bether in declaratioun of diuers  
 misterys of the scriptures necessarie to be knawin  
 for al christiane menis saluatiō, as lyght to mygh-  
 nes. Amongis many diuers examplis, ane in spe-  
 ciale wyll we cal to remembrance: Luther declaring  
 þe wordis of our saluour i þe latter suppe, sayād, *Incapitū*  
 This is my body, exponis þam to be said of þe ver- *rate Babi-*  
 ray naturale body of our saluour & na wayis to *lonica.*  
 be spokin be ane similitude: & in þe he is ȝfōrme to  
 þe doctryne of þe kirk, & all the ancient fetheris of  
 the samyn: Albeit vther wayis he is alluterlic re-  
 pugnant thairto. Decolampaudius be the plane  
 ȝtrar exponis yir wordis of our saluour to be spo-  
 kin be ane similitude, & figure: quhairby he ma-  
 kis lytle, or na difference betuir this blyssit sacra-  
 mēt & sacrifice, and ye sacramētis, and sacrifice of  
 the Iowis. Zuynglius, Melanctone, Bucere,  
 Bullinger, quha wer men in thir dayis quhairkis  
 wer cheif steraris vp of sedition aganis the kirk  
 (reid thair werkis quha plesis) þe sall fynd thaim  
 euer ȝtrarius amāgis thaim selfis, in materis cō-  
 cernyng baith faith & religion. To verifie þe sa- *Metaphor. shoulder*  
 myn þe sal reid ane tractine set furth be Melanch- *shall p. 100*  
 ton, quha wyrtis of the supper of the Lorde inco-  
 trat þe Anabaptists: quhare he dois afferme pla- *Tract. de*  
 nelieye reale p̄sens of the blude & body of oure *centa domi*  
 Saluour i þe blyssit sacramēt of þe alter. And als *m. contra*  
 ȝdempnis ye opinion of al sich as dois affirme ye *Anabapti.*  
 wordis of our saluour sayād This is my body,  
 to be spokin be a metaphoyr, similitude, or figure.

Forther he sais planelie in ye sam tracttue, þ̄ it is  
 gret fullhardines, to set furth ony vther doctry-  
 ne cōcernyng þ̄ vnderstandig of yis pfōnd myste-  
 rie, nor sic as hes bene approuin be þ̄ kirk, of ald,  
 affirmand that it wes cur the doctryne of ye kirk  
 the Reale p̄sens of the precius bodye and blude  
 of our Saluour to be in ye Sacramēt of the al-  
 ter. And to appreue the samyn he callis to remē-  
 brance þ̄ ancient fetheris of ye kirk, sic as Cyll,  
 Cyprian, Chysostone, Theophilact, & vtheris  
 diuers. To ye quibilk opinioun of Melancton:  
 Zuinglius, Bucere, Bullinger, ar alluterlie con-  
 trarius. Luther efter lange disputatioun quibilk  
 wes betwix hym and Oecolampadius, & lykwyse  
 Bucere for ye vnderstāding of yis mysterie, wrait  
 diuers inuicis Epistolis incōtrar Bucere (quha  
 wes ane Apostata blak freir) and al quihilkis fa-  
 uourit his opiniō affirmād yaim al to be heretik.  
 Thay wrait agane affirmād Luther & al quihilkis  
 fauourit his opiniō to be heretikis: as thow sall  
 cleidie plaue in ane Epistle quibilk Luther wrait  
 to ane callit Johane Haruagius. Thairefter  
 Bucere recantit his opiniō and come to the opi-  
 niōn of Luther. Attour, nocht onely ar thay va-  
 riant in declaratioun of the blyssit Sacramētis:  
 bot lykewyse thay differ in ye noumer of thame:  
 Sum sayand, thair is bot twa, as did Luther,  
 Si war is thre, as dois Melancton i his buke  
 callit his smoun places. Swa þ̄ thair is na certi-  
 tude amangis thame, nolder towart the noumer  
 of ye

In epist. ad  
 Joh. Har-

uagium.

In epist. recantat. Bucere  
 recantat. Bucere

In epist. ad

Summ.

Substant.

et.

of ye sacramētis, ble. no: effect. ne: sit in ſ. bnd-  
 ſtādīg & declarat. ſ. of name, the name of ye maſt  
 excellēt sacramēt of ſ. altar. quib is ſ. of ſ. maſt  
 effectus sacramētis, quibet. J. Chriſt. our  
 ſalucour heſ appoynted ye fruit of his paſſion  
 & deith. to be aplyt and receivt in all chriſtū mē.  
 A ykewyſe thay ar differēt in divers vberis in-  
 ſterpis of ye ſcripture. Luther in his wicheit werk  
 quibik he maid aganis fre wy. is als repugnant  
 to Melanchton in his cōmon places, and in his  
 werk callit De Anima, ſpekād of fre wy. as blak to  
 quhyte. Luther affirmād Purgatory. is repug-  
 nād to al ſ. reſt. Attour. thir ſeditious men abone  
 reherſit, quib vendicatis yam ſellis to haue gre-  
 ter knawlege no: Chriſtus hale kirk. not onelic ar  
 yai repugnāt ane vnto ane vther. bot alsua truer  
 ane mōſterus ſars to cōſider. hōw cōtrariū pai-  
 ar planelic cucriliane to him ſelf. Des not Cero-  
 lampadius (quibais opinoun men in this dayis  
 prayſis ſua hichlic) alterit thys: ſirſt he wes of  
 the opinion of the kirk towar the vnderſtanding  
 of the miſterie of ye sacramēt of the altar. ſua lāg  
 as he remanit in religioun: Tharefter he wes  
 of ye opinion of Luther: Laſt of all he wes of ye  
 opinion of Beringarius quibarecantit his erro-  
 ur, & wes ye firſt ſterar vp of ſ. ſancti. How many  
 hundreth places Luther is cōtrariū to him ſelf,  
 luke ye werk of Bunderius. callit Detrahitur  
 garum lutheri, & Malleum Johannis fabii, and  
 Gui.

De Anima  
 De Anima

In diffin.  
 In diffin.

De Anima  
 De Anima

De Anima  
 De Anima

De Anima  
 De Anima

how sall easilie perswae. Last of all stert by ane  
 callit Johane Calurne, ane frenche man bozne,  
 quha not all auerlie is cōtrarius to þ kirk of god,  
 and all the ancient fatheris of the samyn: bot als  
 he is repugnant in materis zcernyng baith faith  
 & religioun, tyl al ye rest of thir factiūs mē abone  
 reherlit, iuentyng ane new factioun of his awin,  
 quharethow he wald be thocht singulare, (as he  
 is in deid) for thair hes bene bot fewe wor (in all  
 kynd of wickit opiniō) in þ hale warld. And to ye  
 effect that the redare sall nocht thynk that this is  
 said of dyspyte to geue fals psuasioun, how sall  
 reid ane werk of Calurnnis quhilk he callis his  
 lytle buke of the supper of the Lorde: quhare he  
 reherlis ye gret cōtrauerse quhilk wes ane lang-  
 tyme betwix Luther, Decolāpadius, Zupngli<sup>r</sup>.  
 and Bucere for the vnderstanding of ye sacramēt  
 of the altare: & how sal psauce pat he sayis plane-  
 lie, pat Luther exponis this misterie of the sacra-  
 mēt falslie, and pat Decolampadius, Zupnglius,  
 & Bucere, techeit nocht the hale treuth, & veritie,  
 towart the rycht vnderstanding of this sacramēt.  
 Thairefter he geuis his awin iugemēt, quhilk is  
 contrarius to al þ rest: affirmyng ye samyn but ol-  
 der scripture or doctoz. And thairfoze, is deir of þ  
 reherfing, because it wes euir misknawin to the  
 kirk of god, and all the ancient fatheris of the sa-  
 myn. Harnell nocht (benecolent redare) off-  
 pis gret variance of opinioun quhilk is and euir  
 hes bene amāgis thir seditiūs men in thir dayis:

Likel. de ce  
 na domini.

about  
 1540  
 about 1540  
 about 1540



for this hes bene euit and familiar falt to al here-  
 tykis, quihikis refusit the iugement of the kirk in  
 declaratioun of the misteris of goddis word, as  
 we reid of diuers sectis amangis ye Arrianis, &  
 nabaptistes, & Manacheis, and cōtrarius to ane  
 ether. And nor withstanding of this gret variance  
 of opinioun quihik euit hes bene amangis al he-  
 retikis in all aegis, series, & tymes: Zit thair is  
 ane graceles grace quihik followis yaim al, quh-  
 ilk is, yat thay aggre vniuersalie in ane opinion,  
 to cry out w oppin chaftes on þ halie gsalis, cum  
 as þ Johis cryit al w ane voce to crucifie Christ.  
 And that, nocht wout cause (as I schew the eff  
 befoze) for gyf the declaratioun of goddis word,  
 wer ressaunt cōfoyme to the interpretatioun of the  
 generale cōsalis, (as thay aucht a sulde be of res-  
 soun) than sall na priuate factus mānis opinio  
 nor vaine gloze, (quha wald be thoct singulare  
 i this awi opinio) haue place. And notheles that  
 the fructe of thair doctryne declaus sufficientlie ye  
 gret imperfection of thair beleue and opinioun,  
 zit pairtly but schame wyl thay allege, that the  
 trew faith and kirk is w thame euilie. Be the cō-  
 trar, all men of godlie learning hes euit cōstant-  
 lie affirmit, that the ancient fatheris quha cōue-  
 nit dewlie in generale cōsalis, had euit the trew  
 faith, cōfoyme to the doctryne of the Apostolis dis-  
 cending fra tyme to tyme, representand the vni-  
 uersale kirk of God and congregatioun.

And als thaye did big firmelpe on that sure

heretique  
 they disagreed  
 the first anancy.

Hist. eccl.  
 Cap. 25.  
 Libro 10.

Mat. 27  
 Iohan. 9.

of generall cōsals  
 were receiued  
 as vniuersal  
 should be ment  
 receiued. And then  
 for be generall  
 cōsals by cōfirmas  
 as this accounted  
 as interpreting cō-  
 firmas and cōtra-  
 to their doctryne.

roke & fundament, that Iesu Chyist our saluour  
 is the sone of God secunde persone in diuinitie, re-  
 demar of the wold. Now wyl I appele ye cōse-  
 nce of the inlectionat & godlie redare diligent-  
 lie to glidder quhilk of thir twa biggis maist tre-  
 wylpe, and maistie Godlie coforme to Goddis wor-  
 de on this fundament & quhair neuir twa of this  
 sedutius me aggreis togidder, noz it ane of painis  
 wher self: nocht onelie in materis pceruynge re-  
 ligioun, bot als in materis cōcernyng faith: as  
 ancient fetheris (beyng dewlie conuent in gene-  
 rale cōsals) quhair neuir varit, noz wec repugnāt  
 holdet i matris pceruynge, faith, noz religioun.  
 Gene thir be our mā offendit whir sayngis &  
 lat he in mark ye tere or place of scripture necessa-  
 re to be kna vi for ane cōfyt, ane māns saluatiō,  
 quhair neuir ane generale cōsle de oure cōse-  
 nand is repugnant ane vnto ane vther i declara-  
 tiō of the samyn, quhilk I am sure he sall neuir  
 fynd, spetialie in declaratiō of ye misteris of ye  
 blyssit Sacramentis.

### THE SEXTENT CHAPITRE.



OW wyl I speir ane questiō at  
 ony vane mā in yir dayis, quh-  
 ilk refusis ye doctryne and iuge-  
 ment of the hirk in declaratiōn  
 of the misteris of the Scriptu-  
 re, and is led with euerye wynd,  
 sallin pprecheit, and doctryne:

quibais ingemēt wyl he follow : wyl thow fol-  
 low Luther : Decolāpadius wyl sweit and saye,  
 that thow art cleue out of the way : For quhy, his  
 doctryne is alluterlie repugnant to the doctryne  
 of Luther in declaratioun of diuers places of the  
 Scripture necessare to be knowin for ane christi-  
 ane mannis saluatioun, as I schew the off befo-  
 re. Wyl thow follow Decolāpadius : He-  
 richthon wyl say, thow art led with the spreit off  
 error : For quhy, luke Melanchthon ( quha ple-  
 tis ) in his werk abōe reherfit, & als in his werke  
 callit his common places, and thow sall persauce  
 hym for different fra ye opinion of Decolampa-  
 dius, Zwinglius, & Bucere, in declaration of ye  
 sacrament of the altar, & many uther purposis  
 concernyng baith faith and religion. Wyl thow  
 follow Melanchthon : Caluine wyl say thow art  
 not fast in the faith : Because they differ towarte  
 ye vnderstanding of faith & workis, uther partus  
 allegeand scripture assuretie for thair. Wyl þ  
 follow Caluine : al ye rest wyl sweit and say, yat  
 thou art ane ebedempnit heretike : For quhy, he is  
 contrarius to all the rest, in materis concernyng  
 baith faith and religion, as I schew ye of before.  
 Thus, geue thow wylbe ane heretike, as I & ald  
 say, geue thow wyl be ane pertyne in pertinacie, and  
 in diuines, and in opinion in contrair goddis  
 worde and the true quhame wyl thow follow :  
 Wyl thow follow the scripture onche : thow art  
 nocht abyll tyll explore and seek out the profunde  
 knowlege of ye misteris of ye samyn, be thy awn

That a man should be  
 led to hell

Luther

Decolāpadi

In Lib.

de cen.

Melanch.

Domini

contra A-

nabaptist.

Suer.

Melanch.

In Locis

Caluine

Theo. Ba-

fil. anno.

1546.

Impress.

diuers op-

nio.

mel.

mel.

mel.

mel.

mel.

mel.

mel.

mel.

In exhortatio to  
CARL the wyse  
to the newe  
general councill.

Libro. 2.  
contra do-  
mest. ca.  
primo.

A. Job. 2

private laubouris. Chaufoxe baine man recant  
for schame, recant as thou luffis the saluatioun  
of thy awin saule, and retorne to the godlie doc-  
tryne of the kirk, to quhame it appertenis onelpe  
(and that be the puioun off almychty God) to  
tak cybour in declaratioun of all the miseries off  
goddis wo; be necessare to be knawin for thy sal-  
uatioun, and all chyrstiane manis: cōfōrme to the  
sayng of S. Augustine, affirmand ye authoritie  
of ye generale counsailes, to be preferrit to ye iu-  
gemēt of ony ane perticulare Byschope, or ye cō-  
sale of ony ane particulare regioun or countie.  
Chaufoxe leue the iugemēt of thir inconstant, se-  
ditious private men, and all vtheris quhilkis fa-  
uouris pair factiōn, quha ar to be reknit (as said  
the apostole) in the noumer of thame that passie  
fra ws, bot thay wer nocht of ws, in safer as thay  
ar deuidit fra the kirk of God in materis concer-  
nyng bairh faith and religiōn. It may be sperit,  
quhat wes the cause that thir seditious men abone  
reherfit, wer sua cōtrarius amangis yame selfis,  
and fell in sua gret ciroung in declaratioun of the  
miseries of the scripture: For cōsideratioun of  
this purpose, thou sall tak exemple be ye Sone,  
quhilk furthschawis the way tyll all thyng i erth:  
Nocheles, gif thou wyl like cōtinueallie in ye  
Sone, and not vse it moderatlie, and temporat-  
lie as God and nature hes appoyntit: but doute  
it sall mak the blynd, Swa curius men (quha p-  
uodelie thynkis thay wyl exploye the knowlege of

the scripture be rare awhin priuate laubouris, and  
 byll nocht accorpyng to the ordynance and prou-  
 sion of God, moderatlie and temperatlie reid þ  
 scriptures, tellsaupng þ vnderstanding of ye mis-  
 terys of the samyn (as the kirk hes euir techet  
 thame) fallis in gret errour and ar maid blynd  
 in thair faith. Thairfoze said the excellent clerke  
 Crasme. In al materis difficile and obscure per-  
 tenand ye faith he wald refuse his awin iugemēt,  
 and all vther priuat mannys (how godlie o; weill  
 learnt that euir he wer) and submit hym self to  
 ye iugemēt of the kirk. Attour, the godlie docto-  
 zes approun be þ kirk, red þ sam scriptures quh-  
 ilkis thir seditius men red, and sit thay tike con-  
 trarius iugementis of the samyn, as thew maye  
 persauetowart ye vnderstanding of ye wordis of  
 the Apostole, sayng, thair sall cum in the latter  
 dayis quhilikis sall forbide Mariage, and to  
 abstayne fra meatis quhilikis God hes creat: pair  
 is nane of þ doctozes (like al thair wokis quha  
 pleis) takis occasioun of this passe of scripture,  
 o; ony vther, to contempne ye ordynances of the  
 kirk, & now diuers mē quhilikis redis the samyn  
 scripture, contempnis planelie ye ordynances off  
 the kirk, and syndis efter thair iugemēt that this  
 text aone reheris, and mony vtheris, ar expresse  
 aganis the ordynances of the kirk, Quhat is the  
 cause of this: bot that thay reid nocht the scrip-  
 ture hauand siclyke godlie mynd

Epist. ad  
 inferiores  
 germanie.  
 ecclesiast.

1. Tim. 4

De his verbis  
 quod dicitur  
 in ecclesiastico  
 libro  
 de his verbis  
 quod dicitur  
 in ecclesiastico  
 libro

Divers fathers red  
 Scriptures for to  
 minde of fleschly  
 lustes. A p. 34  
 but nowadayes our  
 eyes are closed to have  
 haue our eyes  
 owne opinions  
 carnall liber-  
 ties.

glorie  
 and carnalitie  
 not profit-  
 understanding the  
 it will be broken  
 byd with humilitie.

in reason of man  
 might wh the as  
 said d. agaynst  
 our nature  
 knowe. **Mat. 4.**  
 3. 4. 11. 11  
 to profit  
 to his owne understanding

and intention as had the ancient fathers, quha  
 euer red the scripture, to geue thame occasion to  
 suppress the despyis of the flesche: and now men  
 in this dayis redis the scripture (as ye experience  
 daylie teachers ws) to se quhat places thay maye  
 thray to thair awin appetit, by the godlye mean-  
 nyng of the samyng, makand this text of the A-  
 postole, and diuers vtheris, scheild and bukare  
 to thair lustis & heresies. As be exempyll the w se-  
 is be experience y the Sonne wll melt the waite,  
 and harden the clay. This cumis nocht of the di-  
 uersitie of the nature of the Sonne, bot of the di-  
 uersitie of the nature of the thyngis quhairupon  
 the Sonne schynis. So wa this diuersitie of opini-  
 on procedis of the diuers intentionis off men  
 quhilkis redis ye scripture, and nocht of the scrip-  
 ture self. Thawfore we may be assurit, quha li-  
 euer redis the scripture older to seek ye libertie of  
 his flesche, or to his awin glorie, contempnande  
 the iugement of the hirk to hard the understand-  
 yng of y samyn he sal haue lyke proffitt be it (al-  
 beit he wer of neuer swa gret learning) as haue  
 the deuyll, quha familiarlie spak and ressonit w  
 our Saluoure, and sit the proffitt of knowlege  
 quhilk he had be ye samyn wes lytle or na thing,  
 bot passit away with confusioun, frustrat of his  
 pretence.



## THE SEVINTENT CHAPITRE.

**N**OW Schoollie wyll we answer to the rest  
 of the obiectionis, & argumētis mouit in ye  
 2<sup>tr</sup>at of our purpose, sikk as we haue older red oꝝ  
 harde. Sum murmuris, saying, that the kirk is  
 baith partie & iuge. Trewblic it appertenis to the  
 kirk of GOD to be partie tyll all wickit & vngod-  
 lie doctryne, specialie, quhilk tʒis foꝝ the vnder-  
 standing of ye scripture, & to discern quhilk is ye  
 rycht vnderstanding of y<sup>e</sup> samyn, as we haue pla-  
 ne in scripture y<sup>e</sup> ye apostlis wes iugis to discern,  
 gʒf Circūciſioun wes necessare w<sup>th</sup> Baptisme: and  
 als thay wer partie tyl al quhilkis did affirme cir-  
 cūciſioun to be necessare. Thairfoꝝe said ye apo-  
 stole S. Paule: gʒf he be circūciſit Chʒiste aua-  
 lis zow nocht. Arour, we ar certisut y<sup>e</sup> the godlie  
 Byschope Athanasius, in speciale ganestude the  
 wickit heresie of Arius, w<sup>th</sup> diuers vtheris god-  
 lie fatheris: & sit he & the rest wer iuges quha de-  
 cernit on the samyn. Sua it makis na dirogatiō  
 to ye authozitie of the kirk, y<sup>e</sup> the faithful minis-  
 tris of ye samyn be partie tyll all vngodlie doctry-  
 ne: and als iuge thairupon, be ye quhilk ye veri-  
 tie may be maid patent to the hale 2ggregation.

**S**um will object (and be y<sup>e</sup> meins seik ane  
 colour to defende the gret variance off opinioun  
 quhilk is amangis scditius mē in thir dayis) sa-  
 ying, y<sup>e</sup> thair wes diuersitie in opinioun amangis  
 y<sup>e</sup> ald doctozes approui be ye kirk, & als amangis  
 sum scolastick mē laithie sen the doctozes tyme.

The church of  
 Chʒist is  
 bothe partie  
 & iudge  
 in all matters  
 as ymo  
 parte again  
 all wickid  
 doctrine  
 opinions.

Act. 15. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Gals. 5. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Hist. ecc.

Lib. 10.

cap. 14.

These fathers were  
 and speaking are at  
 variance  
 profe'ssors may di-  
 agree in opinio<sup>n</sup> w<sup>th</sup>  
 into breach of va-  
 riance and religio<sup>n</sup>

Impfection in matters

Variāce

of opinio tolerable

not exceptio foute

in scripture, becau

myfteris, Epist. ad

ecclē. ar-

uerde wec

opened. gentor.

and cōtrouerſies

come to tyme by

Gods churche orde

he determined for

quenching of all pa

ties.

p. 94

For ſcholaris of our

daye varie and

ſe alow ſence of

ſcriptures in ſuch

manner. Ege ſync

to ſcholaris. reſted

by church

gk. ſerue their ſelf

wille and private

indocumt before

aliother. auties

Wā tūge fathers

never woulde pre

me after y<sup>e</sup> chur

che determinatio

This argumēt ſeruis of nocht, for twa reſſonis.

Fiſt ye doctores gaif thair iugemēt in the begin=

nyng afoze y<sup>e</sup> myſteris of y<sup>e</sup> ſcripture wei maid pā

tēt be y<sup>e</sup> kirk: Thairfoz (as ſais Eraſme) pair imp=

fectioun wes to be bozne w<sup>th</sup> all, & als quhareſum=

cuir thay varie, it is of materis (for y<sup>e</sup> maiſt part)

of opiniō, quhilkis ar not explic pteint in y<sup>e</sup> ſcrip=

ture, bot as hes pleaſit god w<sup>th</sup> the tyme to ſteir vp

his kirk to tak ozdour thairinto, ſua y<sup>e</sup> all queſti=

oun, debait, & ſchylme may be paciſyt in ye cōgre=

gatiō. Bot be the cōtrar. mē geuin tyll opinion in

thir dayis, varpis for ye vnderſtanding of y<sup>e</sup> ſcrip=

turis neceſſare to be vnderſtād for all chriſtiane

mēnis ſaluation. Specialie in ſick purpoſis as the

kirk alreddy hes tane ſufficient ozdour in to, con=

tempnand alluterlie the iugemēt of the kirk, pze=

ſectand pair aſwim priuate iugemēt to ye ſamyn,

quhilk was neuir done be ye ancient fatheris, nor

nane vtheris ſcolatiſch wyrtaris eft y<sup>e</sup> deliberatiō

of the kirk. Quharefoz the ſimilitude, & argumēt

in defence of thair curioſitie & variāce, ſeruis off

nocht, as the diligent redare may perſaue. Sum

thair is geuin tyll opiniooun, & thay wyl admit ye

iugemēt & deliberatioun of part of the generale

counſalis. and vther part thay wyl alluterlie cry

out on as Melancton, Bucere, Bullinger. Sū

tyme thay clame to the authoritie of the kirk, off

the quhilk ſchoz the thow ſall haue exampl. Sū

tyme pai ztempue y<sup>e</sup> autho. itie of y<sup>e</sup> kirk. For cō=

ſyderation of this purpoſe ye redare ſal gladder, y<sup>e</sup>

all sick cōsals as hes condemnit ony heresypis;  
quhilkis thir factius men ar not wylling to man-  
tayne: all sick thay wyll admit, & authorize.

All cōsals quhilkis hes gdempnit sick wickit he-  
resypis as thay ar wylling to renew & foztifie (al-  
beit thay wer neuir sua godlie) alwayis wyll pat  
cōtempne. Nocht wstanding þ ye authozitie of al  
ye generale cōsals (dewlie zueit) is alyke, spe-  
cialie to take oꝛdour in materis cōcernyng faith  
& religioun: for the quietnes of the cōgregatioun  
cōmittit to thair cure. Quha doutis bot Arius,  
Macedonius, Nestorius, & Eutices cōtempnit þ  
first four generale cōsals, quhairin pair heresypis  
wer repellit, & iustlie cōtempnit, allegeād diuers  
pretendit scripturis, reſsonis, and authoziteis for  
thame: lyke as mē in thir dayis iniustlie cōtemp-  
nis ye deliberatioun of diuers godlie gūrale cō-  
sals quhilkis hes pcedit incontrar ye wickit he-  
resypis quhilkis thay ar wylling to renew & foztify-  
fie. Thus do thay detract & repell þ authozitie of  
the kirk (to quhame it appertenis to discern the  
trew vnderstanding of ye scripture fra ye wꝛāg)  
as thay do repell ye scripturis self. Dois not Lu-  
ther repel S. James epistole, & als ye Apocalipse  
of S. Johane because pair is diuers testimoniis  
of scripture ptene in thame, direct cōtrar to his o-  
pinion: And in lykewayis. Sumtyme thay repell  
ye doctryne of the ancient fetheris, callit the doc-  
toꝛes of the kirk. Sumtyme thay puert, & thꝛaw  
ye layingis of þ doctozes, psuadyng to mē vuler-  
nit, þ pair doctryne

Authozitie of law  
General church  
make

ye & general  
church cōcerned by  
the relevant the e  
viewed and to have  
all sense cōsals been  
in this day.

**O** mark  
ane secret  
it of heres  
tyhis on

teagmo anet  
father for then  
spine

and the doctozes doctryne at alwayis agreabyll,  
of the quhilk I wyll mak ye redare quhilk is vn=  
lermit to knaw ane muelo<sup>r</sup> diffaulful craft. quhilk  
is na lytle secret amāgis heretikis. It is famili=  
ar to the ancient fatheris of the kirk, quhēlieue  
thay wyte aganis ony heresie quhilk wes in pair  
tyme, to resoun for baith y<sup>e</sup> partis: thairefter pat  
cōclude trewlie gfozme to the scripture, and as ye  
kirk hes approuin: That part of the argument  
māteanit be heretikis of lāg tyme bypast, quhilk  
factius mē ar wylling to reuew in thir dayis, (for  
pair is scw heresieis now in yir dayis bot thay ha=  
ue bene gdempt of auld) fra hande apply thay  
to forusie pair purpose: & pus mē vnlermit, psua=  
dit that part of the argumēt quhilk seruis for the  
opinioun of heretikis to be the propir sayings of  
the Doctozes, (not wstanding y<sup>e</sup> it is bot the opi=  
nioun of heretikis reherlit be the doctozes) nocht  
knawād y<sup>e</sup> maner for quhat purpose tha sayings  
wer reherlit be the doctozes, noz it the gtrar part  
of the argumēt noz gclusioun, miserable ar dis=  
saut, beleuand y<sup>e</sup> rehers to be maid be the docto=  
zes, as affirmyng that opinioun: and tha simple  
mē ar nocht hable to gfer the doctozes, to se geue  
y<sup>e</sup> be trew or not. Attour y<sup>e</sup> sall vnderstand, y<sup>e</sup> the  
ancient fatheris makād mētioun of diuers misse=  
ryis of ye scripture, sumtymes spak w swa gret  
reuerēce & feare, y<sup>e</sup> it is not easie to plaue pair in=  
gemēt towart y<sup>e</sup> vnderstāding of ye samyn. Sū=  
tyme thay declare pair mynd maine planche. The  
cause

ancient fatheris  
tyme speak

reuerēce

teagmo anet

father for then

spine

teagmo anet

father for then

spine

teagmo anet

father for then

spine

ancient fatheris

tyme speak

reuerēce

teagmo anet

father for then

spine

ancient fatheris

tyme speak

reuerēce

teagmo anet

father for then

spine

ancient fatheris

tyme speak

reuerēce

teagmo anet

father for then

spine

cause of pis bes, ( efter ye iugemēt of learmt mē )  
that the fetheris wald not diffyne on the profound  
misterpis of the scripture, vnto ye tyme the gene-  
rale cōsalis hade tane ordour thairinto. And als  
thair ar diuers misterpis quhilkis wer neuer bro-  
cht in dout in tha doctores dayis: lyk as the mis-  
terpe of the blyssit Sacramēt of ye altare, quhilk  
wes first brocht in disputatioun be ane, callit Be-  
ringarius, quhilk wes sax hundreth seir and mair  
efter ye tyme of Hierome, Ambrose, & Augustyne,  
and mony of the rest of ye ancient fetheris. Now  
fall thow vnderstand, that all sick places quhair-  
into y doctores spak not planclie: thay places ap-  
plyis the heretykis for thair abusi purpose, & swa  
affirmes the doctores to be for thame all the way.  
All sick places quhairinto the doctores mair pla-  
nclie declaris thair mynd, thay dissimule, & wpy-  
kis at thame. And be thir means dissaufullie mē-  
geuin tyll opintoun dissauis y simpl peple, quha  
is not hable to explore, & espy pis pair lyekit cra-  
ft & lycht. Ane exemple wyl I geue ye in speciall.  
S. Augustine ( quha is ane of the maist excellēt  
fetheris of the kirk ) sumtyme spekand of ye Sa-  
cramēt of the altare, makis mentioun onclie of the  
spirituale maducatioun. Sumtyme planclie he  
makis mentioun bairth of spirituale & reale mādū-  
catioun of the samyn quhairinto is y verray na-  
turale blude, & body of our saluour, to y quhilk,  
pprtlie adozatioun is to be geuin. specialie wyrt,  
yng on the psalmes, and diuers vtheris places.

Recall pre. the ne-  
uer doubted of the  
non heretick dayes.

Anno do-  
mini.  
1551.

the effour place  
in this mystan  
are attended in  
the same place  
the same place  
the same place  
the same place  
the same place  
the same place

the same place  
the same place  
the same place  
the same place  
the same place  
the same place  
the same place  
the same place

Psal. 96.

All sic places quhairinto Augustine spekis of the  
spirituale māducatioun onelie, diligentlie do thay  
marke. & puerstlie apply for thair awin purpose.  
All sic places quhairto he plainly spekis baith of  
spirituale & reale māducatioun, mē geuin tyll opi-  
nion in thir dayis clenelie dois ourlrike: and be  
thir meanis abuse thair mē valearnit, quha ar no-  
cht hable to seik ye fundamēt, psuading falslie ad  
dissaitfullie Augustine, & the rest of the fetheris  
to be for thair wickit opinoun.

**L**orde God (gude redare) is not this ane  
māuellus dissaitfull craft, quhilk al ye warld may  
se to be fals? For gyf the doctozes sayngis (speci-  
alie in declaratioun of ye sacramentis quhilkis ar  
sua necessare to the hale gregregation) had bene cō-  
trarius to the doctryne of the kirk, how fortunat  
it, yat Hierome, Augustine, & Ambrose, wer cur-  
reknit to be the maist excellent doctozes approui  
be the kirk, aggreand with the doctryne of ye sa-  
myn, speciallie in declaratioun of the blyssit sacra-  
mēt of the altare? Wer all the fetheris quhilkis  
cōuenit in gñrale gñalis sen the tyme of thir doc-  
tozes (quhilk is alciui hundreth zenis syne & mair)  
sua ignorāt, & thay culde not pſaue, gyf þ doctry-  
ne of thir doctozes, & ye rest, wes aggreabyll to þ  
doctryne of þ haly kirk or not? Quha is desirous to  
know ferther, how factius mē i yir dayis thair  
is the godlie doctryne of ye doctozes falslie to for-  
tisye thair heretis, (speciallie in contrar the god-  
lye doctryne of the kirk in declaratioun of ye mi-

a strange matter,  
scriptures  
auctors doctours  
writen  
tyll this our tyme  
wer neuer ryght  
lie learned  
understanded by

scholar  
maister  
pastour  
and



sterpe of the blyssit sacramēt ) lat hym reid þ Bish-  
 chope of rochestaris excellent werk icontrat De-  
 colampadius : and thair sall be aboundantie p-  
 saue this intollerabyl dissatisfines pproprie dis-  
 couerit. Now may thow gude redare persaue the  
 gudnes of almychtie God, ( quha forslawe, that  
 wickit men wald perueit bairh doctores and scri-  
 ptures by þ godlie meanyng of the samyn to pair  
 awin appetit, quharethow mē vntearnit, quhil-  
 kis ar nocht hable to confer the scripturis and pe  
 doctores, ar miserablie discreant ) quhilk hes apo-  
 pntit euir his kirk ( quhilk trewlie is representit  
 be the generale counsallis dewlie conuenit ) to be  
 ane assurit way for al mē to be satisfeit in al mate-  
 ris concernyng faith and religioun.

God forewe  
 breacher  
 here for  
 satisfed of alye  
 as appoynted  
 generall counsill  
 to be guiders in  
 orderlye trauell  
 saluatiō

### THE AVCHTENT CHAPITRE.



**T**O GEVE ye redare iustie psuasi-  
 on to considder, how necessare  
 it is to lein to the iugement of ye  
 kirk i al materis pcernyng bairh  
 faith 7 religioun : þ sall vnder-  
 stand pat pair is diuers thyngis  
 quhilk we mon beleaf ( geue we  
 be faithfull christiane men ) albeit thay can nocht  
 be prouin be expresse testimonyes of Scripture,  
 bot techet ws euir fra tyme to tyme, sen the tyme  
 of þ apostlis to yit dayis be þ kirk. As be exemple:  
 Baptising of barnis as sairs S. Augustine like-  
 wyse

The churches iudg-  
 mēt necessarilie to  
 be folowed in al  
 doubtful matris  
 causes of religiō

And in  
 name of our  
 Father, Amen  
 not exprest in  
 helie scriptures  
 yet by christis  
 to be credited  
 Baptisme of chil-  
 dren

Contra do Origene, is ane tradition of ye apostolis, & is not  
 nist. lib. expresse stetit i ye scripture. I beleue god it had  
 4 Orige. bene in s scripture, thir ancient fathertis quha be-  
 in capi 6. stowit al pair tyme in cōtinuall redyng of ye sa-  
 ad Roma. myn, wald haue pslaut it als sone as ony utheris  
 quhilk sayis ye etrar in thir dayis. Melancton  
 in his cōmoun places lykewyse alerues s lampn  
 to the tradition of ye apostlis, & ye bsc of ye kirk,  
 & sua dois Bullinger i his wickit werk dedicat to  
 Ad Eduar dam. 6. ye kyng of Ingland. Attour, is he to be estimate  
 Reg. ang. as ane churthane mā, quhilk walde deny as be-  
 to be mother of god Nestorius ye blyssit virgine Marie to be pe-  
 and mā. Trip. list. der of God & mā? And sit it can not be proued by  
 Lib. 12. pres testimony of scripture. As he nor to be es-  
 Cap. 4. timate as ane heretike, quha walde denye the blyssit  
 3 Our Ladies Virg. mother of Jhesu Christ our saluour to be ane pe-  
 wite, petuale vigne as did Heluidius? And sit we haue  
 na plane scripture for it. But doute S. Hieron. &  
 (quha was ane godlie docto; cur approum be ye  
 kirk) estimate hym ane heretike: & for that errour  
 in specialle, of his vngodly inturis aganis s elect  
 & chosin spous of s haly gaist. Attour, is he to be  
 estimate ane churthane man quha walde denye ane  
 word of yr ppositionis followand? The father,  
 the sone, ye haly gaist, ar thre distinct personis in  
 one godhead. The sone, secund psona in diuinitie,  
 is generate wout begynnig wout endig, equale  
 with the father in diuine nature. The haly gaist  
 proceedis of baith, thryde psona in diuinitie, equale  
 w the father & ye sone: and sit euery thryde wo;de

2 Our Ladies  
 to be mother of god  
 and mā. Trip. list.

3 Our Ladies Virg.  
 wite,

4 The one of 3 p  
 one godhead  
 5 The one begonne  
 wout begynnig

6 The haly gaist  
 proceedis of baith

thatrof is nocht expresse content in ye scripture: *p. 107. & hanc bñ  
that taught fro to  
me to tyme without  
expresse scripture,  
yeu cōformably the  
writ by Gods chur  
rene.*  
bot as the kirke hes techeit we conforme to ye scrip-  
ture. Ferther, is it not ane article of our beleue,  
that our Saluour passit to the helle? And yet it is  
nocht easie to be pꝛouin be plane testimonis off  
Scripturis.

¶ For conclusioun geue our wickit mā walde  
deny the Euangell of sanct Johane to be auten-  
tik scripture (as he reid of ane wickit heretike,  
callit Marcion, quha denyit diuers of ye Euan-  
gellis: Manacheus refusit al ye auld testament,  
Luther now in our dayis repellis the Epistole of  
sanct James and ye Apocalypse of S. Johane,)  
be quhat means wald thow pꝛsuade to the cōgre-  
gatiō, sick sedictus me to be heretikus, and thair  
opinioun to be cōdampnable? Et wlie thow can  
nocht pꝛeue the Euangell of S. Johne to be au-  
tentike scripture be vther scripturis: For quhy,  
thair is na vther scripture quhilk makis mentiō  
of it, because it wes wyrtin lang efter all the rest  
of the scriptures. Attour thair is content in the  
said Euāgell of sanct Johane, quhilk is nocht cō-  
tent in the rest: Such as towarre ye deume nature  
of our Saluour: The raising of Lazarus fra  
deith to lyue: and that our Saluour thysle efter  
vther cōmendit his floke to S. Peter, w vtheris  
diuers notable purposis. Wyl thow say, that it is  
godlie in the self, and thairfore sulde be rekinut, as  
autentik scripture: thy argumēt seruis of nocht:  
because nocht euery godlie thyng quhilk is wyrt-

Don.

Hil. eccl.  
Libro. 3.  
Cap. 25.

Not onely <sup>108</sup> in it selfe,

godlie thinge

it authtike scrip-  
ture.

It is not sufficient to

persuade Gods church

leſe heretiques

anouchmele yf oſer-

tie for a minute

but to be ſoundly

teache the people

that to be a

Scripture

De preſer-

ip. heret.

what is to be thou-

ght of the Scriptures

authoritie

that is to say

whether the ſcriptures

are of the church

or above the other

tin ſulde be rekenit as autentik ſcripture. Wpll þ  
lay, that the ſpirite of God techeis the inwardlye  
to beleue þ the Euāgell of S. Jhone, is autentik  
ſcripture, & the trew worde of God? I wpll ſpeir  
at the, gpf that be ſufficient argumēt to pſuade ye  
hale cōgregation, & cōfounde heretypkis quhilkis  
wald ſay the cōtrar? This may we pſaue ( gude  
redare ) how neceſſate it is to beleue & leyn to the  
iugemēt of ye kirk in mony diuers thingis neceſ-  
ſare to be beleuit, & ar nocht expreſſie cōtent i ſcrip-  
ture, nor hablie to be collectit of ſcriptures. Thair  
for ſaid the ancient father S. auguſtine, that he  
walde nocht beleue the Euāgell except ye autho-  
ritie of the kirk hade mouit hym ſua to do : as he  
wald ſay he wes nocht habyll to knawe quhilk is  
the Euāgell, bot gpf the kirk had techeit hym.  
Hauand cōſideration ( beneuolent redare ) of this  
dangerus tyme, quhairinto mē ar ſwa peliue to  
fals & wickit iugemētis : heir wpll we ſchoztie de-  
clare our mynd towart ye authoritie of the ſcrip-  
ture, & the kirk, as we haue learnit of mē of god-  
lie doctryne & gude lyfe. Becauſe pchance ſū mā  
wpll fallie collect of our ſayingis abone reherſit,  
that we auance the authoritie of ye kirk ſua high-  
lie, that it extenuatis & obſcuris the gloze of god-  
dis worde, and trewlie we mene na thing les. For  
cōſideration of this purpoſe thow ſal vnderſtand,  
that thair ar diuers opintonis heirinto. Sum mē  
raſcheleie aſcriuis to ye ſcripture, it quhilk is not

to be ascriuit thairto: **S**ick as to mak the scrip-  
 ture iuge quhenſcuer queſtioun, oꝝ debait yrlis  
 foꝝ the vnderſtanding of the ſampn. Sum ſuper-  
 ſtitius me aſcriues that to y kirk, quhilk is aga-  
 nis all veritie, affirmand the ſcripture to tak au-  
 thoꝝtie of the kirk, quhilk but dout takis autho-  
 zitie of the haly gairſt onelie. Treuth it is, the  
 kirk testiſeis to the cōgregatiō & certifiis, quhilk  
 is autenthik ſcripture, quhilk is nocht: quhilk ar-  
 gumētis nocht that the ſcripture takis authoꝝtie  
 of the kirk. Tharefoꝝ the ſcripture is nocht trewe  
 becauſe the kirk hes approuin it, bot becauſe the  
 ſcripture in the ſelf is trew, it wes and is neceſſa-  
 re to ye kirk to appꝛeue ye ſampn. As be exemple,  
 ſanct Jhone Baptiſt testiſut that Jeſus Chriſte  
 our Saluour is the Sone of God, redemare of  
 the world. quhilk he did be the inſpiration of the  
 haly gairſt: Notheles our ſaluour tuke not au-  
 thoꝝtie of S. Jhone, bot of the father of heuin  
 onelie: Sua ſall thow cōſidder, that the kirk off  
 god geuis nocht authoꝝtie to the ſcripture, bot be  
 inſpiratioun of ye haly gairſt testiſis, and makis  
 maniſeſt to the cōgregatioun, quhilk is autenthik  
 ſcripture, quhilk is nocht, and ſua y kirk of god,  
 and the ſcripture at neuir cōtrarius. Treuth it is  
 ye kirk of God extendis to mair nor is expreſſie cō-  
 tent in ſcripture quhilk al chriſtiane me behufis  
 to beleue, as J haue ſchawit ſalreddy. Perchāce  
 thow wyl ſay, that the kirk hes na power foꝝther

The ſcripture not  
 iudge in ſtreuch.  
 The ſcripture not  
 iudge in ſtreuch.

The ſcripture ye noie  
 ſaker authoꝝtie  
 The ſcripture ye noie  
 ſaker authoꝝtie

The ſcripture ye noie  
 ſaker authoꝝtie  
 The ſcripture ye noie  
 ſaker authoꝝtie

The ſcripture ye noie  
 ſaker authoꝝtie  
 The ſcripture ye noie  
 ſaker authoꝝtie

The ſcripture ye noie  
 ſaker authoꝝtie  
 The ſcripture ye noie  
 ſaker authoꝝtie

no: is contentit expresse in the scripture. Because  
 ye scripture curis hym quibilk this o: paris to y  
 word of God. Iust p sal vnderstād, that ye wo:z  
 dis at manutillie allegit a falsie applyt, becaus  
 thair is nocht in al the scripture such ane wo:de as  
 eking and paring to the word of God. And als y  
 fall vnderstand, that it is nocht eking no: paring  
 to y wo:de of God, trewlie tyll expone & interpret  
 the samyn, no: zit to mak lawis agreable with ye  
 law of God, as the kirk dois: For we haue thair y  
 Apostolis maid lawis quibilkis wer nocht expre-  
 sic cōmandit be God.

**Apoc. 22.**  
 v. 18. 19.  
 Churches lawes,  
 ordour  
 wey interpretatō of  
 payne harde places agre  
 able to Gods woordes  
 are necessary for  
 his people.

**Act. 15.**

**1 Cor. 7.**

**8. 11. 13.**

Verities  
 ordon  
 true and lawfull  
 vncexpressed in scrip-  
 ture, but only de-  
 livered by y<sup>e</sup> church  
 the lodd with the  
 sic w<sup>o</sup>lles m<sup>o</sup>u<sup>o</sup>nt

Chaufoze thow red is  
 newr that our Saluour forbad to beleue o: vfe  
 ony lawis bot thame quibilkis wer to be cōtent in  
 the Euangell, o: wyrtin scripture. This y maye  
 persauce yat the authozitie of the kirk extendis to  
 mair no: is expresse cōtent in scripture. quibilk  
 argumētis nocht repugnant for quib y kirk  
 wes lang o: cur thair wes ony wyrtin scripture,  
 bot it quibilk wes wyrtin in y hartis of godli me.

Forther thow fall consider, that albeit  
 the authozitie of the kirk extendis to mair no:  
 is expresse content in the scripture (because that  
 at diuers thingis quibilkis we suld bescue and ar  
 nocht content in scripture) nocht theles, the scrip-  
 ture & kirk, ar baith alyke trew, equale of stren-  
 th, power, and dignitie, gouernit cur with thee  
 samyn spirit of God. To beuise the samyn,

Scriptures  
 the church  
 equal in truth, &  
 power, &  
 led with one noble spirit

spirit, p. iii B. 102



it is manifest that the apostolis testauit pair au<sup>thorite</sup> Ioh<sup>h</sup>. 20. v. 21, 22.  
 thorie of Iesu Chiste lang or cuir thair wes o<sup>ne</sup> Mar. 16. v. 13.  
 ny wyttin scripture of the new testament: Thare<sup>the church before</sup>  
 fore ye Apostolis in the sentence quhilk thay send<sup>ye wyth the church</sup>  
 away with Paulus and Barnabas to the genti-  
 les, declaryng thair determination towart circu-  
 cision sair planelic: It hes plesit the haly gaist Act. 15. v. 28. 29.  
 and ws. Quhareby thow may persaue, that thee  
 Apostolis had authoritie of the haly gaist onelye,  
 and all vtheris quhilkis succedit in thair place;  
 Nochtwithstanding that thaye wer sterit vp tyll  
 authoritie be man. For conclusioun, lyke as it  
 appertenis to the kirk of God to discern, quhilk  
 is the trew and autentik scripture of God, quhilk  
 is nocht. And it appertenis to þe kirk to discern,  
 quhilk is the trew vnderstanding of ye scripture,  
 quhilk is nocht, accordyng to the doctryne of all  
 men of godlie learning.  
 Therefore we neire say in all our lytle tra-  
 ctise, that the kirk is iuge to the scripture, bot yat  
 the kirk is iuge to discern quhilk is ye trew scrip-  
 ture of God and to mak manifest to the congre-  
 gatioun ye trew vnderstanding of the samyn,  
 (quhen summeit questioun or debat ryllis for the  
 trew scripture, or vnderstanding thair of) and  
 swa the kirk hes and cuir hade this authoritie off  
 our forefathers and thairinto is gouernit be thee  
 inspiratioun of the halye Gaist, conforme to thee  
 instructioun hade be the scripture, as the trew e-  
 uident, and faithful wytnes berat of ye wyll and  
 mynd

mynd of the Lorde, & this (to my iugement) is ye  
rycht vnderstandyng of the authoritie bauth of ye  
scripture, and of the birk of God cōfo:me to god's  
dis wo:de, and all resoun.

**A**S IT HES plest God to geue vs grace,  
we haif schawi gud wyl (bencuolēt redar)  
acco:dyng tyll our promeis & sobir know  
lege, geuand iust occasion tyl euery chri-  
stiane mā (quhilk is of godly and temperat iuge-  
ment) to be satisfait assurtilie in al the poyntis cō-  
tenit in the tytle of our tractiue, be resoun yat we  
haue declarit (confo:me to the scripture of almy-  
chtie God, auld testamēt & new, and als cōfo:me  
to the experyence of the tyme cur sen the tyme of  
the apostolis to thir dayis, to gidder with iustif-  
icent ressonis and authoriteis of the maist excellent  
men of godlie learnyng & gude lyfe, quhilis cō-  
uir wer ministers in Christis birk and congrega-  
tioun) the nerrest and onelic way to establiſhe y<sup>e</sup>  
conscience of all christiane mē in al materis (of de-  
bait concernyng faith and religiō. The means  
and way we shew the lyt chysc, quhilk is be-  
cause, that all questioun and debat (for ye maist  
part) quhilk is of cur hes bene mouit in the con-  
gregatioun for materis doutfulum cōcernyng the  
faith, rais, for the vnderstandyng of ye scrip-  
ture, and nocht for ye scripturis self. Thanfore, neces-  
sare it wes to haue and brayn the iuge appoyntit  
be God, to discerne ye trow vnderstandyng of the  
Scripture fra the byang. As to wat the iuge, we

R. p. 5. 113. a

The nearest  
only way to be  
satisfied in  
about faith  
religiō is to  
leave quicthe to  
all generalis cō-  
lawfullie called on  
being & figure of  
Christis catholike  
churche & true  
expōder of all  
scriptures, and iud-  
ger of all controwersies,  
guided in all by the grace by Godis spirit

schew the (conforme to Goddis worde treble al-  
 leget & al gude resoun) that we ar constraynit,  
 assurtlie to beleue the generale counsails dewlie  
 conuenit, to represent the vniuersale congregati-  
 on and kirk of God, quhairby all the rest of the  
 membrys sulde be pacifit, and satisfit in consci-  
 ence, in all the secretis of ye scripture necessarie to  
 be knowin for ane christiane mannis saluatioun,  
 and all vther doutis concernyng faith and religi-  
 on, as the onelic iuge prouidit be God, takand  
 birtoun, power, & authortie of almychtie God, v-  
 therwaris tyl oppin ane plane port, tyl al þ erro-  
 rous quhilkis euer hes bene sen the tyme of ye A-  
 postolis to yit dayis, and euery man to tak quhat  
 goddoun he plesis, leuand in perpetuale contra-  
 dictione & debat for the faith. Now sen we ar certis-  
 .ly assurtlie, quha is þ iuge: lat all christiane mā  
 (quhilk is in dout) haue refuge to the iuge wout  
 curius or forther ressonyng to be satisfit i his do-  
 ute: & be this meane and way (quhilk is forme  
 to goddis worde and al resoun) It salbe easie tyl  
 all men to be satisfit assurtlie in all materis do-  
 utsum concernyng the faith and religioun of all  
 christiane men: quhilk hes bene prouidit fra thee  
 beginning, for the gret weil, and quietnes of ye  
 hale congregation, be our heuillie father,

To quhame with the Sonne, and halie  
 Gaist, be prayse honour, and glorie,  
 for euer, and euer.

✠ \* ✠  
 FINIS.